

THE
CHRISTIANS
TASKE:

SHEWING

The { Matter
Measure } of his Salua-
Reward } tion.
Manner }

BY
WILLIAM PVLLY Prea-
cher of Gods Word.

LACTANT.

*Idcirco mundus factus est, ut nascamur:
Ideo nascimur, ut agnoscamus Factorem mundi, &
nostri DEVM:
Ideo agnoscimus, ut colamus:
Ideo colimus, ut pro mercede immortalitatem ca-
piamus.*

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TO
THE HIGH
AND MIGHTY,
CHARLES,
PRINCE OF
Great Brittain,
&c.

Most Illustrious PRINCE:

THE Wisest
Prince among
the sonnes of
men, obser-
ueth foure creatures of
seuerall properties: *Ants,*
Conies, Locusts, Spiders. In
the first, we are taught la-
bour; In the second, wis-

Prou. 30. 24
25. 26. 27.

A 3 dome,

THE EPISTLE

*Parnula, nā
exemplo est,
magni For-
mica laboris.
Horat.*

Phil. 2. 12.

dome; In the third, order;
In the fourth, skill. Like
Ants wee are to labour
in the Sommer of life,
against the Winter of
death. Like *Conies*, to con-
sider our owne weaknesse,
and house our hope vpon
Christ, the rocke of our
saluation. Like *Locusts*, to
worke in order, an order of
prioritie: for the worke of
saluatiō is the best work, &
therfore first to bee done,
imported in a word of
the present time, *Worke
out*, an order of propriety,
your owne situation: there-
fore to bee done before a-
ny thing else, being a mat-
ter so neere and deare vn-
to vs, no lesse then our
eternall free-hold in hea-
uen.

DEDICATORIE.

uen. Like *Spiders*, to frame
such a worthy webbe of
good workes, by the Spirit
of sanctification, as may
follow vs to heauen into
that King of Kings palace,
the place of pleasure, of
fulnesse of pleasures at his
right hand for euermore.
And giuing all glory of
whatsoever wee are and
doe, vnto the Lord of glo-
ry, that worketh it in vs: It
is our duetie more and
more (as the Apostle com-
mandeth,) *To worke out our
owne saluation with feare
and trembling.*

Vpon this ground-work
haue I framed this build-
ing, which I humbly
craue to bee roofed vnder
your glorious Patronage.

THE EPISTLE

Non habet
Fortuna ma-
ius quàm ut
possit, nec Na-
tura melius
quàm ut ve-
lit bene face-
re: hoc posse,
hoc velle, op-
timus Prin-
ceps habet.

To whom, as to another
Titus, deseruing that ami-
able title of *Amor & deli-*
cia humani generis, The
loue and delight of man-
kinde; *Omnes certatim ad-*
uolant tanquam ad clarum
& beneficium sidus: All
men strue to flocke as to
the bright and comforta-
ble Starke of their happi-
nesse. Such a marueilous
and magnetical attraction
hath the vertue of bene-
ficence and benignitie.
Happy were I (amongst
the rest) if I may finde an
auspicious aspect, and pro-
pitious respect vpon this
poore Orphan, the birth
of my braine; my heart
would euen bee warmed
with comfort, and armed
with

DEDICATORIE.

with courage, to bring forth the like. This presumption to aspire so hie, when I was ready to expire with despaire, (so many discouragements I had to goe on in this worke) was bred in me, by the life-quickenning beames of that eclipsed Sunne, who once shone so bright in our British Monarchy, and not a little to me, the least of so many thousands. It is all our hopes, your Highnesse will: nay, it is all our ioyes your Highnesse doth follow his steps, in all Moral, Heroicall, and Theologicall vertues. Besides, how may your excellency draw infinit lines of Imitations, from the center of your

A 5 royall

Prince
Henry.

*Beneficium
nervet qui
invenit.
Seneca.*

THE EPISTLE

*Nil in bo-
regno pul-
cherrimo no-
stro Caro-
lo Principe
pulchrius, ut
de Edoardo
Rege Angliae
dicitur.*

* The Ho-
norable Sr.
Rob: Carrey,
Mr Tho:
Murrey,
Sr Ia: Ful-
lerton, qui
Laertij il-
lus ample-
ctuntur,
Συμελων
μὴ τοι ὀδισται
ἀλλὰ τοι καί-
δισται, Laert.
in Solon.

*Opus Chri-
stianorum
opus scien-
tiae & con-
scientiae: illa
ad ornatum
liberale;*

royall Fathers perfections?
And how is this faire flori-
shing spring of your hope-
full age most vertuously
watered by such worthy
Tutors & Gouvernors*? By
al which it comes to passe,
that the voyce of pietie is
not only heard in so good
a Princes Chappell and
Closet. But the face of
pietie is seene in the Pre-
sence, and the heart of
Pietie dwels in the Priuie
Chamber. As an humble
Remembrancer of this
Christian practise, I tender
at the foote stoole of so
sacred a Personage, the
CHRISTIANS TASKS,
a mite of my seruiceablest
dutie, in lieu of many ta-
lents of my boundenest
loyaltie:

loy
the
and
you
mar
his
may
rit
for
to

Chr
Pae
Cae
Vita

DEDICATORIE.

loyaltie: Euer entreating
the great God of heauen
and earth, to distill vpon
your pious princely heart
many sweete showers of
his mercies; and that you
may haue a principall spi-
rit (the greatest ornament
for so great a Prince) euer
to see:

*Christum, Veritatis solem:
Pacem, Veritatis prolem:
Cælum, Veritatis gramiam:
Vitam, Veritatis premium.*

Your Highnesses,

*In all submissiue deuotion,
and deuout submission,
to his dying day,*

W. PVLLEY.

*Vt Principis
est in omni
virtute po-
pulo praeire;
ita in religi-
one maximè
qua prin-
ceps & ca-
put Virtutū
est. O beatū
Principem!
O beatū po-
pulum, ubi
talis tantaq;
Religio!*

Calm.



To the Iudicious
and courteous
Reader.



*What am I, to
presume (know-
ing and ac-
knowledging
mine own wants
euery way) to speake in this
learned age, and interpose
my weake iudgement in that
grauē subiect, wherein so
many ancient and moderne
Writers haue labored before
me? Quos verè reueror,
& tantis nominibus sem-
per assurgo: whom I truly
reuerence, and honour their
very*

Seneca.

To the Reader.

very names. And now, Post
tot Homeros scribere Iliada,
may seeme to cast an
aspersion of insufficiency on
them, or of arrogancy on my
selfe. Out of this reverent
respect of others endowments,
& conscious regard of mine
owne disabilities, I resolved
to be silent. But when againe
I maturely considered what
talent soever we have (small
or great) it is the Lords, and
must be imployed to the glory
of his Name, and good of
his Church, I beganne to bee
bold to thrust out this vn-
polished Treatise to the view
of the world. The blindest
oft are the boldest, and they
teach most, that most neede
teaching: Yet that God that
can wipe away the skales
of

To the Reader.

of ignorance from the eyes
of his servants, and that
sometime instructed Paul
by Ananias, a superiour by
an inferiour, enableth silly
men to be mightie meanes of
edifying his Church. In a
Minister, if the tongue bee
silent in speaking (yet silent
it neuer should bee: for his
voice (as a Father) should be
as audible as the thunder,
and good life as visible as
the lightning:) his hand
should bee diligent in writ-
ting, and neuer cease from
building up, not onely, *viua*
voce, but *vita & voce*: as
Sathan neuer sleepest by be-
resie and impietie from ca-
sting downe. But where
tongue and hand are both
idle, that Minister is a di-
minisber

Nazianz.

To the Reader.

minister of Gods glory, and no better then an Idoll. And surely the negligent and ignorant that leaue the worke of the Lord undone, deserue the like censure: for before the Lord it is all one, non vti, & non habere: We haue all a Iudge, and hee is righteous: wee must giue an account one day how wee haue laboured, and encouraged or discouraged others to labour. Alas, it is little wee can doe our life being so short: and therefore whilest wee haue this moment and minute of time, let vs alwayes be doing of good.

This same Redderationem villicationis tue, quickens my dead spirits, what answer to make at the latter day

To the Reader.

day for that gomer and measure of graces giuen vnto mee: how little soeuer they bee, they must not bee hid in a napkin, but put out for advantage: and therefore in an awfull remembrance of that great Audit of accounts, I set penne to the paper: Et quæsiui quid scribere, non quomodo: What to write, not how to write: for curiosity in Christianitie is accepted of none but of vaine hearts, and itching eares. For mine owne part, what I write, is to please the best, & pleasure the simple. Accept it good Reader (I beseech thee) with that hand it is offered: Reade, Regard, Remember. It may serue as Ariadnes threede, to giue direction

Seneca.

To the Reader.

direction in the Labyrinth
of this life; and as a comfor-
table cordiall to revine a
fainting spirit amidst the
swoonds of death. After the
rich haruest of so many great
Labourers, a poore man may
come after and gleane a few
eares to refresh the hungrie
soule. The meanest hearbe
may serue for some use,
though not set by the hand
of so skilfull a Gardiner: the
like may bee said of Bookes
and of Authours. To this
purpose it is seasonably spo-
ken by that famous Father
of Affrick: Vtile esse plures
à pluribus fieri Libros di-
uerso stylo, non diuersa
fide, etiam de quæstioni-
bus eiusdē, vt ad plurimos
res ipsa perueniat ad alios,
sic,

August.

To the Reader.

fic, ad alios autem sic. *As the* decedes of men, so the sayings of men turne about with an endlesse reuolution: sometime the same in sence, sometime the same in speech, sometimes the same both in sence and in speech.

It displeased Hippias to haue, *αἰὲν τοῦτο*, alwayes the same: contrariwise, it pleased Socrates, *το ποτὲ αἰὲν τοῦτο* and *οὐκ αἰὲν τοῦτο*; not onely the same, but of the same. If any obiekt vnto me, I haue used a Metaphor euermuch, and borrowed of others, I wil answer the with Plinie, *Ingenui pudoris est, fateri per quos profecerimus, & hoc quasi merces Authori iure optimo pensanda est, ne fures esse videamur.* Suppose

Bee-

To the Reader.

*Ut Arane-
rum textua
ideo me-
lior non est
quia ex se fi-
la gignunt,
sic nec scrip-
torum la-
bor utilior,
quia ex alie-
nia libant.
Lips.
Calm.*

Bee-like here & there I have gathered some flowers, they are hived in forme and method by mine owne paines and industry. It is iustice to giue euery one his owne, and no pride to acknowledge the gifts of God with humilitie. Parū est legere aut colligere, sed intelligere, & in formā redigere; hoc artis, hoc laboris est. What art, what labour soeuer is taken, it is undertaken for a generall good: The one (I confesse) is meane and slender, the other let the wise considerate Reader iudge and censure, submitting both my selfe and it to the iudicious & courteous sort. As for the ignorant and maleuolent rout, that are giuen more, *then*

*then
then t
their
a Pope
who b
was f
replie
senter
what
dispra
is va
is fals
is goo
is ill
inglo
with
leau
rit of
corre
direc
comm
der t
all-f*

To the Reader.

then ^{much} more to carpe
 then to imitate, I regard not
 their frumpes, no more then
 a Pope the vulgars voice:
 who being demanded what
 was farthest from truth,
 replied, Sententia vulgi, the
 sentence of the cōmon people.
 What they praise, deserueth
 dispraise; what they thinke,
 is vaine; what they speake,
 is false; what they improoue,
 is good; what they approoue,
 is ill; what they glorifie, is
 inglorious: A true verdict
 without partialtie. But I
 leaue such censors to the spi-
 rit of verity and charity, to
 correct their manners, and
 direct their speeches: and
 commend the Christian Rea-
 der to the rich mercies of the
 all-sufficient God, praying
 for

*Facile Mo-
 mi, non Mi-
 mi semine
 crescant.
 Vndiq. Mo-
 mi adest,
 vndiq. Mi-
 mi adest
 Bal in vita
 Pontif.*

To the Reader.

Thaul.

*Quicquid
unquā & in
caelis & in
terris amicis
suis præstitit
Deus in Chri-
sto filio suo,
equidē pre-
cor & opto
tibi Christi-
ane Lector.*

*Non quasi
retributionē
laborū, dat
Deus vitam
æternam sed
ex gratia per
Christū, qui
hec omnia
pro nobis pro-
meruit.*

Theophyl.

for him frō the very ground
of my heart in the words of
an Ancient: What good thing
in heauen and in earth God
hath bestowed on his friends
in his Son Christ. That do I
pray and wish vnto thee, O
Christian Reader; that thou
by reading, and I by writing,
may make such use of it, that
God in heauen may receiue
glory by it, our soules made
for heauen, may receiue com-
fort in it: & when our work
is done, our wages may bee
paid; not for any merit of
ours, but for the mercy of
God, through Iesus Christ
our Lord. Amen.

From Thrawley in Kent, Decemb. 19.

Yours to be commanded
in all religious offices.

W. P V L L E Y.

G
indici
bane
the b
ouer s
sence
down

Pa
first b
Prief
pa-99
tina.
Apell
ten e
pa-30
pa-40
mar.
pa-41
verb
Prop

Good Reader, I heartily in-
treat thee, as thou hast a
iudicious eye to see a fault, so
hane a courteous tongue to speak
the best. Howsoeuer passed by
ouer sight, or the Authors ab-
sence, you shall finde them set
downe in this Antescript.

Lege, dilige, corrige.

Page 15. line 9. adde this, And the
first begotten of the dead: there is the
Priestly office. pa. 27. li. 12. reade it; it.
pa. 99. l. 9. of two. pa. 136. in Marg. tru-
tina. pag 139. l. 24. Lynx. pag. 156. l. 25.
Apelles poetic. pa. 219. l. 3. (as Narzan-
ten elegantly) pa. 278. l. 17. repent: for
pa. 308. l. 25. Shemei. p. 337. l. 8. eternally
pa. 400. li. 6. lowdeſt tongue. pa. 449. in
mar. Psal. 45. 4. p. 451. l. 3. mens & manna
pa. 487. l. 24. after the. pa. 535. li. 9. dele,
verba textus Anglicè. pa. 574. l. 11. of the
Prophet.



TH

W
with

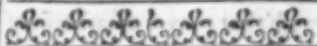
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The CHRISTIANS T A S K E.

PHIL. 2. 12.

*Worke out your owne saluation
with feare and trembling.*

*An Inuocation of God for his
assisting Grace to proceed in
this Worke.*

W HATSOEVER ye doe
in word or deed,
doe all in the
Name of the
Lord Iesus. As
Nazianzen; Make God the
beginning and ending of all
thine actions.

No man knoweth God but
by God, nor the holy Myste-
ries of God without the gui-
dance of Gods holy Spirit.
And therefore I will beginne
these poore Labours of mine,
B with

Αρχὴν πάντων
ἐν ᾧ πάντα
τὰ ἐστὶν ἔσται.
Sicut Deus nō
cognoscitur
Deus. Iren.

Fulgent.

with that prayer of a Father;
 I doe not cease to entreat this
 of our true Lord and Maister
 Christ Iesus, in whose Schoole
 I am, that he would vouchsafe
 to teach mee those things that
 be true, right, pure, holy, and
 acceptable, whether by the
 words of holy Scripture, or by
 conference of my Brethren, or
 by inspiration of his sacred
 Spirit: the which I will so pro-
 pound and alledge, that in my
 Propositions and Assertions, I
 may alway cleave to the truth,
 (which neither deceiue[n] nor
 is deceived) and be found o-
 bedient and consonant vnto it.
 That I may obey and consent
 to the truth, Truth it selfe en-
 lighten, succour and confirme
 mee.

Of him that is Truth I desire
 to bee taught that which I
 know not, of whom I haue re-
 ceived these few things I
 know. I beseech him that hee
 would

wou
 uer
 in th
 som
 kno
 con
 pern
 that
 and
 saui
 that
 as m
 ted,
 faith
 acce

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IT
 las
 shou
 bow

would instruct mee by a pre-
uenting and following grace,
in those things that are whol-
some to be knowne, which I
know not : wherein I doubt,
confirme me, and from false &
pernicious things deliuer me :
that he may finde my speeches
and Meditations to be such as
sauiingly he giueth, and cause
that to come from my mouth,
as may of him bee first accep-
ted, then may be made to all
faithfull readers and hearers
acceptable and wholesome.

• CHAP. I.

*Christians what they are: They
take their names from Christ :
Christ appointed to bee a true
Priest and Prophet : the measure
of his anointing.*

IT is necessary that so many
as desire saluation by Christ,
should be obedient in matters

of faith, to the Ministers whom God hath fitted and appointed over them: So obedient were the Philippians vnto St. *Paul*, as he witnesseth of them in the next words before my Text; *Wherefore my beloved, as you haue alwaies obeyed, not as in my presence onely, but now much more in my absence.* Vpon this their forwardnes hee groundeth this Exhortation; *Werke out your owne saluation with feare and trembling.*

These few words contain fiae parts: 1. a Duty, *Werke*: 2. Perseuerance in it, *out*: 3. the Object of it, *saluation*: 4. the Proprietic, *your owne*: 5. the Manner, *with feare and trembling.*

A Christian (to speake first of the Title and Inscription of this Treatise) is no new name, but olde and auncient, aboue 1500. yeares. It began in Antioch: yea, the Beleeuers in the time of the Law that beleeued

*Hoc etiam
sotentur
Ethnici
Scriptores.
Sueton. in
Nero.*

leeued in Christ, were Christi-
ans indeede, though not so
knowne by the name, as *Euse-*
bins reporteth:

A name most glorious, how-
soeuer the enemies of Truth
disgraced it much: the Iewes
calling the Professors *Naza-*
rites: Iulian, Galileans: Vlpian,
Deceiuers: Demetrian, Procu-
rers of the plagues of God. And
so far did Ignorance and Ma-
lice preuail in the blind world,
that it was counted a capitall
crime for any man to call him-
selfe a Christian: *A Selfe euery*
where spoken against, like marks
in the Butts, at which euery
foole shot his bolt: A thing
most vnreasonable; for as *Ter-*
tullian argueth in his Apologie
for Christians, A bare name
onely doth not make a man
guilty. Yet in the Booke of
God and account of the best,
this name is pretious, and the
signification excellent.

Cornel.
Tacit. lib.
Annal.
Plin. in Ep.
ad Traia.
Euseb. lib. 2
cap. 4.

A cts 18.22

Tantum mali,
quia Christi-
ani. Plin.

Nudi nomi-
nis nullus
est reatus.
Tertul.

*Aditus ad
Ecclesiā, via
quidē uolū-
naria, patet
unicui, ex
institutione
Christi, per
Baptismum,
atq, in ex-
portet ali, fo-
ueri, & con-
iungi capiti
nostro Chri-
sto per sacra-
mentale eius
panis man-
dicationem.
Hinc illa
veteris sen-
tentia; Ne-
minem esse,
neque dici
posse Christi-
anum prius-
quā Sacra-
mentorum
esset parti-
ceps. Rese-
rente Cau-
sabono.*

Acts 2.16.

Christians they are not, as Iesuices define them in their Catechisme, *Qui credunt quicquid Romana Ecclesia tradidit credendum*, which belecue what soeuer the Romane Church deliuereth to be belecued: But they are Christians, whose marke of recognisance (euen touching externall profession) hath in it, *one Lord*, whose seruants they professe themselves to be; *one Faith*, which they acknowledge; *one Baptisme*, wherewith they are initiated; *one Lords Supper*, wherewith they are nourished.

The visible Church of Iesus Christ is one in outward profession of those things which supernaturally appertaine to the very essence of Christianitie, and are necessarily required in euery Christian man; *Let the house of Israel know for certainty (saith Peter) that God hath made him both Lord and Christ,*

Christ, even this Iesus whom ye have crucified. But our naming of Iesus Christ the Lord, is not enough to prooue vs Christians, vnlesse also wee imbrace that Faith and Piety which Christ hath published to the world. And therefore to shew how the Angell of *Pergamus* continued in Christianity, behold how the Spirit of Christ speaketh, *Thou keepst my name and thou hast not denied my faith. Reu 2.13.*

Now although wee know the Christian faith and allow of it, yet in this respect we are but entring; entred wee are not but by the doore of Baptisme: wherefore immediately vpon the acknowledgement of Christian faith, the Eunuch we see was baptised by *Philip*. As for those vertues that belong vnto morall righteousness and honesty of life, wee doe not mention them, because

B 4

they

Pietas caput virtutum, quisquis ea caret aut negligit, quid & veri dicitur Christiani sed hominis habet? Ad eam nati, omnes nos quoque peculiari Dei gratia instituti sumus: reuerentiamus & amplectamur unicam quietis hanc ancoram, vni in ad perpetuam salutem viaticum & viam.

Acts 8:38.

they are not proper to Christians as Christians, but as men. True it is, the want of these vertues excludeth from saluation; so doth much more the absence of inward beliefe of heart, so doth despaire and lacke of hope, so doth emptines of Christian loue and Charity: But I speake now of the visible Church, whose Children are signed with the marke of one *Lord*, one *Faith*, one *Baptisme*.

If any of those persons that are noted with grosse sinnes and errours, and notorious improbity, yet holding these three, wee doe not bereaue them of the name of Christians; and if we see them reclaimed and to carry themselves well and orderly in the outward face of the visible Church, by the rule of Charity we hope the best, and that they are true members of the
inuisible

inuisible Church, (though visible in regard of the persons of the faithfull, the right vse of the word and Sacraments : inuisible in regard of secret election, effectuall vocation, sincere piety, and sauing faith, knowne onely to the searcher of hearts, it cannot be seene but beleueed :) and that those princely and heauenly prerogatiues do belong vnto them, which S. Peter sets downe.

Ye are a chosen generation, a royall Priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darknesse into his marvellous light; which in times past were not a people but are now the people of God, which had not obtained mercy, but now have obtained mercy. And Luther: A Christian is the son of God, heire of a Kingdome, brother of Christ, companion of Angells,

1 Pet. 2. 9.
10.

Lord of the world, partaker
of the diuine nature.

Pacian. in
Epist. ad
Sempron.

Athanasius well obserueth,
the people of God neuer took
their name from their Bishops
but from the Lord in whom
they beleued. Christian is
my name (saith one,) and Ca-
tholicke is my surname; by
the one I am distinguished
from Infidells, by the other
from heretickes and schisma-
tickes; by both am I taught
to bee constant in good life,
and good doctrine: and as
Vega; Let not only the heart
be found formed with faith,
but the hands also enriched
with good workes; for as
from the one a Christian is de-
nominated, so from the other
hee is made knowne to the
world. The want of faith
thrusteth one out of the
Church, the want of workes
thrusteth one out of Para-
dise.

Vega.

CALVIN

CALVIN *adieu,*

LUTHER *to thee the same:*

It mee delights

from Christ to take my name.

We are not called by the name of the blessed Apostles our maisters, or of our Ministers their successors, but of Christ are wee called in truth and in title Christians. And it is by the diuine grace that men are Christians; for wee take our denomination from that holy vñction.

Three sorts of men were wont to be annointed in the Law, as appeareth in Scriptures.

In the first place the anointing of the high Priest; in the second of a Prophet; in the third of a King; as well because they were annointed with materiall oyle in token of spirituall graces, where-with God endowed them, for the execution of their offices;

*Christiani
sunt per di-
uinam gra-
tiam: Rena-
scuntur, non
nascuntur.
Tert. Apol.
cap. 17.*

Leu. 1. 10.

1 Kings 19.

16.

1 Sam. 10. 1.

*Intelligatur
de unctiōe
gratiarum
habitualiū,
sic namque
unctus tan-
tum secundū
humanam
naturam di-
cet enim ad
corinthios
quodq; me-
diatorum
concurrat
in ipsa
utriusq; na-
tura, tamen
non sequitur
unā recipi-
ente gratias
habituales,
altera uti
recipiat.*

as also for that they were types and figures of Christ then to come.

This typicall annoynting did prefigure, Christ should bee annoynted with the oyle of gladnesse aboue his fellowes. With oyle Christ was annoynted two wayes: First, as he was ordained to the Office of a Mediator; this annoynting according to both his natures, for it is the office of his person. Secondly, hee was enriched with the gifts of the holy Ghost: this anointing belonged to his humane nature, for Christ as he is God doth giue and not receiue the holy Ghost.

Being God, euen the sonne of God, he durst present himselfe before God his father, to intreate for man, as one who thought it no robbery to bee equall with God; and being Man, euen the sonne of *Mary* the

the Virgin, was willing to reconcile man vnto God, as one who was touched with the feeling of our infirmities.

Secondly, the Apostle calls it not simply oyle, but the oyle of gladnesse: first, because it begetteth within vs ioy, by the comfortable feelings we haue from the grace of iustification: Secondly, because it makes vs glad and ioyfull to performe our obedience to God.

Christ is a name of vnction, Iesus a name of Saluation. Our Sauour would not haue his name either to be entirely Greeke, as *xristos* or *euangelion*; or entirely Hebrew, as Iesus or Messias; but the one in Greeke the other in Hebrew: heereby to shew that hee is our peace, who of two hath made one, that hath reconciled vs both in one body; and that hee is the corner stone whereby the Church,

Heb. 12. 23.

Act. 15. 22.

Ephes. 2. 21

*Christus est
pons super
hoc mundi
mare extru-
ctus atq; ex-
tensus: et in
utraque istius
parte stat
Verbum ac
Sacramenta
cea collata,
ut nobis per
hunc in co-
lū ab oī vlla
pernicie &
metu profi-
cisci liceat.
Renec.*

Church, consisting both of Jewes, (which are called the Church of the first borne) and of the Gentiles (which believe through the grace of our Lord Iesus Christ, to be saved as they,) even the whole building, fully framed together, groweth vnto an holy Temple in the Lord.

Touching that saving name *Iesus*, two distinct acts are required: the one, a redemption from sinne, and consequently the purchasing of righteousness and eternity of dayes; the other, the distribution of salvation so obtained. In regard of the first Act, Christ is called our Saviour by merit, so is he our Priest: In regard of the second, a Saviour by efficacie, so is he our King. And because Christ is not effectual to any but to beleuers onely, therefore is hee our Prophet, that by preaching the word

we

we may get a true Faith: and thus he becomes the Author of saluation vnto all that obey him, as the ^a Apostle speakes.

These three Offices, that great Diuine most diuinely intimates, ^b *Who is the faithfull Wstnesse?* ther's the Propheti-call Office: *And the Prince of the Kinges of the earth*, ther's the Kingly Office,

A Priest he is, that he might offer vp himselfe vpon the Altar of the Crosse, and redeeme vs with the sacrifice of his Boddy, and alwaies to make intercession for vs to God the Father.

A King he is, that he might by the scepter of his word, and power of his Spirit, defend vs against al our enemies spiritual and corporal, as Sathan, Death, Hell, and this present euill World.

A Prophet hee is, ^c that hee might reueale vnto vs the will of

Fides enim est, quæ te pullastrum, Christiū gal- linam facit, ut sub pen- nis eius spe- res, nam sta- lus in pennis eius, ut in- quit Lu- therus.

^a Heb. 5. 9.

^b Reue. 1. 5.

Marke 16.

15. 16.

Heb. 10. 14.

Rom 8. 34.

Plal. 2. 6.

Zach 9. 9.

^c *Cælestis Pa-ter volū- tatem et cō- placentiam suam depo- suit in Filio, Filius eam reuelat in verbo.*

John. 1. 18.

of his heavenly Father touching our redemption laid down in the Gospel, & might institute the Ministry of the word and the use of the Sacraments, working effectually by them in the elect of God,

2. Pet. 2. 1.

This is the ordinance of God, that whom the sacrificer should reconcile vnto God, them should hee instruct as their prophet; iustifie as their Priest; guide as their King. Iudge then whether the Papists be not of the number of these false teachers whom Peter prophesied should come, *Which should denye the Lord that bought them*; which vndoubtedly they doe, when by bringing in the traditions of men, they deny the fulnesse of Christs Prophecie: By setting vp their sacrifice of the Masse, they denye the fullnesse of Christs Priesthood: By maintaining that the Bishop of Rome

Rom
rall
fulne
but
repe
cord
natio
them
F
thes
nish
ces,
sort
and
his
the
roy
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quo
be
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and
eue
we
Go

Rome is Christs Vicar generall on earth, they deny the fulnesse of Christs Kingdome; but let them take heed, and repent in time, otherwise according to S. Peters commination, they will bring vpon themselves swift damnation.

For the performance of all these offices, Christ was furnished with gifts and graces, *praesortibus, & pro confortibus*, before his fellowes and for his fellowes. Before his fellowes, who bee those? the elect that are of the blood royall, the sonnes of God and brethren of Christ: *Si filij Dei quodammodo dii sumus*: If we be the sonnes of God, wee be as it were Gods, and partakers of the diuine nature, it sets vs in a degree aboue mankind, and makes vs more then men, euen Christian men. Of rebels wee are made the seruants of God, yea more then seruants, the

2. Pet. 1. 9.

Ioh. 14. 15.

Heb. 2. 11.

Ephes. 5. 30

Rom. 8. 29.

John 3. 34.

1 Cor. 12. 11

the friends of God, yea more then friends the brethren of Christ, yea more then brethren the members of his body, of his flesh and of his bone.

These be the faithfull ones, whom in his prescience hee predestinated to be made like vnto his Sonne: and as the Apostle describes them; *Whom he did fore-know he also did predestinate to be conformed to the image of his Sonne, that hee might be the first borne amongst many brethren.*

The Sonne of God hath this oyle in a wonderfull measure, a measure without measure; but Christians are anoynted according to measure. The holy Ghost when he furnissheth them with gifts and graces fit for their calling, hee comes with his stricke in his hand, *prout vult*, measuring to euery man according to his good pleasure. As Christ was annoyn-

annoynted with the oyle of grace *pro consortibus*, before his fellowes, so was it *pro consortibus*, for his fellowes: and therefore after the Apostle had said; *In Christ dwels all the fulnesse of the Godhead bodily*, he subjoynes, *Ye are compleat in him*; and as in another place, he wades into this *profundum sine fundo*, this bottomlesse bottome of his diuinity. How many excellencies of Christ are heere couched together? Behold his nobility, *Hee is the Sonne of God*; his riches, hee is *Heyre of all things*; his wisdom, hee *made the worlds*; his eminencie, hee is *the brightnesse of Gods glory*, and the expresse image of his person; his might, hee *upholdeth all things by the word of his power*; his merits, hee *bathe by himselfe purged our sinners*; his Deity, hee *sits downe on the right hand of the*

Heb. 1. 3

the Maieſty on high.

Man of himſelfe, and by the fall of his firſt father, is naked, poore, and miſerable: naked, without the roabe of Chriſts righteouſneſſe: poore, without the graces of Gods Spirit: miſerable, without the ſhadow of his protection. But when Chriſt comes, all defects are ſupplied. Wherefore if we find waſtneſſe and emptineſſe in our ſelues of that which is good, flye we to Chriſt, and receiue with reuerence the word of glad tydings; and wee ſhall be ſure to be filled: for the Goſpel it is that brings Chriſt out of heauen vnto vs, who replenisheth the Eleſt with grace, ioy and glory.

The holy Oyle powred vpon *Aarons* head, ran downe to his beard, and to the very ſkirts of his garment, ſignified, that the very ſame oyle of grace was powred firſt vpon
our

our Head Christ Iesus, & from
thence deriued to all his mem-
bers, that by this meanes hee
may not onely bee annointed
himselſe, but also bee our an-
noynter. Come hither you that
be hungry, hee is the tree of
life: come hither you that bee
thirsty, hee is the fountaine of
saluation. Whither should you
come but hither? He that eats
of this tree shal neuer hunger;
he that drinks of this fountaine
shall neuer thirst. Albeit ye be
cut down by the axe of death,
the time shall come that the
dry branch of your body shall
bud againe afresh, & you shall
flourish in the house of the
Lord for euer and euer; the
roote that comes forth from
the stemme of *Iesse* shall bring
it to passe.

Chri-

CHAP. 2.

Christians as they draw their name from Christ, so should they follow the holinesse of Christ, and become Kings, Priests and Prophets: The manner how.

Christianorum religio est, sine scelere, sine macula vivere. Lact.

Qui credenda credit, et facienda facit, is verè Christianus. Calman.

CHRISTIANS are called of Christ, who as they deriue their name from him, so ought they to be followers of his holinesse: for the summe of Religion is, to imitate him whom thou dost worship. A true Christian mans life is faith and good works, and a resemblance of Christ so farre forth as is incident to humane frailtie. Faith and Obedience are to dwell in one heart, as *Marta* and *Mary* in one house, Ioyne *S. Pauls* faith to *S James* his good workes; for Faith without workes makes but a carnall Gospeller: workes without Faith a Pharisaicall Hypocrite;

crite; but Faith and Workes together a true and perfect Christian. Where these two meete together in one centre Christ Iesus, Christ Iesus will glorifie that soule with all the ioyes of heauen.

They that are partakers of the heavenly calling, and sanctified by the profession of diuine truth, and the vse of the meanes of saluation, are of very diuers sorts: For there are some, that professe the truth deliuered by Christ the Sonne of God, but not totally, as Heretiques: some that professe the whole sauing truth, but not in vnitie, as Schismaticques: some that professe the whole sauing truth in vnitie, but not in sinceritie and singlenesse of a good and sanctified mind, as Hypocrites and wicked men, not outwardly diuided from the people of God: and some that professe the sauing truth in totalitie,

Gen. 33. 14.

talitie, vnitie, and sinceritie; and these bee good Christians indeede. This Christian course of life euery Childe of God doth at the font (which is *Beer seba*, the Well of an oath) solemnly promise to performe, & to run to the vttermost of his power after Christ in the sauer of his good Oynments, and follow him in Mercy, Meeknesse, Humilitie, Patience, Obedience, Temperance: and though wee cannot follow Christ in these according to equalitie, (for that were to run with him, not after him) yet we must follow according to some proportion. Euery Christian must say as *Jacob*, *Let my Lord passe before his servant, and I will follow as I am able*: I will strive to bee as mercifull, meeke, humble, temperate, obedient, as possibly I can.

When the Romanes minded to leaue the Citie, *Scipio* tooke

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an

an Ensigne, in his hand and set forward towards the Capitoll, saying ; Whosoever wisheth well to the Common-wealth, let him follow mee. But most truly may it be said, Whosoever wisheth well to his owne soule, let him follow Christ: as Christ himselfe draweth vs on by precept, practice and reward ; *Learne of mee, for I am meeke and lowly in heart, and ye shall finde rest vnto your soules, Mat. 11. 29.* Hee is no seruant that refuseth to follow his master, no sheepe that forsaketh his shepheard, no member that is seuered from his head, no branch that is cut off from the Vine : If wee leaue Christ, to whom shall wee goe ? Who but he hath the words of eternall life ?

A Christian in Christ hath receiued an anointing, and is ingrafted into his head. Seeing Christ is in vs a quickning

C spirit,

Spirit, the first communion with Christ must needes consist in the participation of his Spirit; which *Cyprian* wel calleth *Germanissimam societatem*, the highest and truest societie that can bee betweene man and him, who is both God and man in one. This mutuall vnion betweene Christ and vs, is made on Christs behalfe by the Spirit, on our behalfe by faith; by reason heereof wee are made members of Christ. A faithfull man is first of all and immediately vnited to the flesh or humane nature of Christ; and afterward, because of the humanity to the Word it selfe or diuine nature. Our saluation and life dependeth on the fulnesse of the Godhead, which is in Christ; neuerthelesse it is not conueyed vnto vs but in the flesh, and by the flesh of Christ; the humanity hypostatically vnited
to

to the delty, really. cōworketh
in the act of viuification, for
it is not *ὑπὸν ἄπαι*, an
idle instrument, as some doe
imagine, but it worketh ef-
fectually those *opera theandri-*
ca, workes of God and man,
with the Diuinity, although
the operation be diuers in the
one and the other.

The ancient Church hath
taught it it; is *Cyrils* observa-
tion vpon *S. Iohn*, that the
flesh of Christ vnited to the
Word, is made a quickning
flesh, that it might further
quicken them with spirituall
life that are vnited vnto it.
Hence it is that wee liue in
Christ, and to Christ; heere-
after shall we liue with Christ
in his kingdome of glory: be-
fore that day (that blessed
day) come, we are to be sancti-
fied & set apart to performe
the offices of Prophets, Priests
and Kings.

*Anglicani
Verbum
Priest non-
nulli dedu-
cunt à reg-
is, qui
alijs præsit:
De nomine
et officia hæc
notentur ob-
iter;
Sacris dota-
tus,
Sacris dedi-
tus,
Sacra dant,
Sacra docēs,
Dux sacer,
esto Sacer-
dos.*

Prophets must all be, but
not every one to teach in the
Church. God being a lover
of order, yea the onely and
meere order, he would out of
the sanctified ones, ordeyne
one peculiarly to himselfe,
and by a singular calling, fit
and prepare him to the office
of Priesthood; who comming
more familiarly to his throne,
he might haue a speciall care
of his brethren in the same
Covenant and Religion, in
those things which concerne
the sauing good of their
soules.

They are called Embassa-
dors, to treat of peace be-
tweene God and man; 2. Cor.
5. Their message is of peace,
and it is comfortable; their
office is for Christ, and it is ho-
nourable; their proceeding
is in loue; and it is acceptable.
And whether like a good mo-
ther they offer *uera* or *ver-
bera*,

bera, the breasts of clemency or the rod of severity, they may doe it ioyfully, for they haue a God that will reward it; they may doe it freely, (so it bee with discretion) for they haue a maister that will make it good; they may do it boldly, before the face of their enemies, for they haue a Patron that will defend it; they may doe it incessantly, for one time or other God will giue a blessing vnto it. But it sorroweth me to see (though for the generality God bee thanked wee haue a learned, painfull and religious Ministry, no Kingdome in Christendome affordeth the like) yet it sorroweth me to see how many learne not to * speake, which is carelesnesse; many speake before they learne, which is rashnesse; many learne and neuer speake which is idlenessse; many seeke to please

* Minister
Ecclesie potest deficere
in tribus: scilicet
nō loquendo
quod debet:
loquendo
quod nō debet:
operando
quod non licet.
In primo arguitur
negligentia:
in secundo,
doctrina: in
tertio, vita.

*Predicator
plius inten-
de. e d. bet
ad imbuen-
da corda,
quàm ad ex-
primenda
verba. Bern.*

itching eares, which is flattery: But to speake *ex corde*, *ad cor*, from the heart to the heart, that there may bee *radicula*, a putting of the word of life into the mindes of men, that the saving iuyce thereof, may turne to the sound nutriment of the whole man. This is the worke of a right Euangelist.

As knowledge is to be required from the lippes of the Priest by vertue of his calling. so all Christians in generall are to instruct others, and to let the key of knowledge open the doore of vterance. A man is but a man, a Minister can doe no more then he can: though the cure and care of soules be his profession, yet other Christians likewise being a part of the myssicall body whereof Christ is the head, are bounden even by that Law of proportion, that is be-

betweene the naturall members and the spirituall, to help and heale each oather: thou bound to cure my disease, I thinke. Every one that is a member of Christ is bound to cure his brother and sister; there is none so bad but an eye of charity may see some good thing in him; and wee must fauour him in whom we see any good, and be ready to instruct: at least this wee may see in all men, the workmanship of him that made them, and the image of him that created them: and (howseuer we hold vp our heads) as dearely bought as our selues, even with the precious blood of the Lord of life; we haue not one foot more then they, in that eternall inheritance God hath provided for his children. We are likewise tyed to this office of mutuall exhortation, and instruction,

1 Thess. 5.
11.

by vertue of that allyance we haue in Christ Iesus, being brethren of one Father, and knit together in the communion of Saints. In all these respects, the Apostles precept shall be our practise, to exhort and edifie one another.

All that be Christians ought to haue knowledge in such competent measure, as they might know the fundamental poynts of religion, and bee able to teach the same vnto others. Saued we cannot be as men, but as Christian men; and Christian men doth presuppose knowledge and obedience. This part of a Christians office is shadowed out in the Parable of the talents, & of a Candle sette on a Candle-slicke; commanded by God, *These words which I commanded thee this day shall be in thy heart, and thou shalt teach them diligently vnto thy children, and shalt talke* of

Mat. 25.

Luk. 8. 16.

Deut. 6. 6. 7
8.

of them when thou sittest in thine house, and when thou walkest by the way; and when thou lyesse downe, and when thou risedst vp: And thou shalt binde them as a signe vpon thine hand, and they shall be as frontlets between thine eyes.

In foure places here you may see, the word of God, shed, dwell and reside: In the heart, to beleue it; in the mouth, to speak it; in the hand, to worke it; in the eyes, to reade it.

Plentifull is the word amongst vs, (Lord make vs thankesfull for so great a blessing, and make it more and more familiar vnto vs:) but yet as *Lactantius* said, There was neuer lesse wisdom in Greece then in the time of the seauen wise men: so I feare me it may be truly said, There was neuer lesse sauing & practicall knowledge in England, then in this long continuance of so many
C5 godly

godly and zealous Pastors. Well, Christians must be Prophets, and search the Scriptures, and learne with the Apostle to know nothing but Christ crucified. This knowledge bee it poured out to the good and edifying of many an hungry soule. The Child of God is not like to churlish *Nabal*, that will not part with a bit of bread; but hee is pittifull and bountifull, according to the measure of grace giuen vnto him; ready to teach, exhort, comfort the simple, vnstayed, and heauy-hearted. Full of heauenly comfort is the booke of Martyrs: Martyrs in their Letters haue displayed sach *In* heauen of comfort, as may rauish any man reading the same. Not to name the reuerend Fathers of the Church, and faithfull Ministers that sealed the truth of Christ with their dearest blood;

blood; I will onely touch two glorious witnesses, that were ordinary Christians, yet had an extraordinary faith; the one a man, the other a woman; and the rather because a mutuall instruction ought to be given. How sententiously doth *Robert Smith* write to his wife? Seeke first (saith he) to loue God (deare wife) with thy whole heart, and then shall it bee easie to loue thy neighbour.

Rob. Smith.

Be friendly to all creatures, and especially to your owne Soue.

Bee alwayes an enemy to the Diuell and the World, but chiefly to your owne Flesh.

In hearing of good things ioyne the eares of your heart and your head together.

Seeke vniety and quietnesse with all men, but principally with your own conscience, for it will not easily be intreated.

Shew

Shew mercy to the Saints
for Christs sake, and Christ
shal reward you for the Saints
sake.

Among all other prisoners
visite your owne soule, for it
is enclosed in a perillous pri-
son.

O yee woemen! heare one
of your owne sexe, and learne
by her to make vse of your ta-
lents to the Lords aduantage;
be the measure of your know-
ledge little or much, set it vp
as a Beacon to giue further
light, rather then in your own
private houses; as circum-
stance of time, place, and
person shall leade you. For e-
uer remember *Iulitta* a blef-
sed Martyr of the Primitiue
Church: Farewell life (saith
she) welcome death; farewell
riches, welcome pouerty; all
that I haue, were it a thousand
times more would I rather
lose, then speake one wicked
word

Fox in Acts
and Monu.
li. 2. p. 1544.

Iulitta.

word against God my Creator. I yeeld thee thanks most heartily (O my God) for this gift of grace, that I am content to despise this fickle transitory world, esteeming Christian profession above all treasures. Stick not O Sisters, to labour and travell after true piety, and godlinesse. Cease to accuse the fragility of feminine nature; what? are not we created of the same matter that men are? yea, after Gods image and similitude we are made as lively as they. Not flesh onely God vsed in the creation of the Woman, in signe and token of their infirmity and weakenesse; but bone of bone shee is, in token she must be strong in the true and living God, all false gods forsaken; constant in faith, all infidelity remoued; patient in aduersity, all worldly ease refused. Waxe weary (my deare

*O gloriosa
victoria
martyrum!
inter quas
devotissime
femine
semul
seculum
sexumq;
vicerunt,
pre-
liantes cum
diabolo, for-
tiores viris
torquentibus
extiterunt.
August. de
plur. Mart.
serm. 5.*

deare Sisters) of your lives led in darkenesse, and be in loue with my Christ, my God, my Redeemer, my Comforter, which is the true light of the world. Perswade your selues, (or rather the Spirit of the liuing God perswade you) that there is a time to come, wherein the worshippers of Idolls and Diuells shall bee tormented perpetually; the seruants of the high God shall bee crowned eternally: with these words she embraced the fire, and sweetly slept in the Lord.

Fox in Acts
& Monum.
lib. 1. pa 89.

This instruction and exhortation is that excellent oyle, which should drop and distill vpon the heads of our brethren and Sisters. Let Parents and householders lay this vp in their hearts, which should be house-preachers to all vnder their roofes: In so doing, men shall make their houses as so many Temples, and it would

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would be farre better, for the Church and common wealth; Ministers in their parishes, and Iustices of peace in their precincts, would haue lesse to doe when ignorance and disorders shall bee cut off, by the godly instructing of ouerseers in their priuate charges. But alas, alas! instead of this precious balme, they streame on their families, euē riuers of wormewood, grosse ignorance, and lewd example. O where shall wee finde such loue, such care, such zeale in Ouerseers ouer their seuerall charges, as to call vpon them and pricke them forward to feare the Lord? The neuer-ceasing care that is in parentes to prouide temporalls for their children, shall giue a thundring and dreadfull testimony against them in the last day, for neglect of spiritualls. Yet *Isaiah* and his house will serue the

*Due Christian
note, una,
proficiendo
in fide, alie-
ra, adducen-
di alios ad
fide. Roloc.
in Job.*

Bernard.

Omne Ecclesiam sacerdotium sanctum appellat, quod sola domus Aaron in lege, nomen et officium habuit, quia nimirum omnes summi Sacerdotis membra sumus, et uncti oleo letitiae signamur. Beda.

the Lord by encouraging and confirming of others, and by doing well themselves, put to silence the ignorance of foolish men. What is this doing of well? *Bernard* doth telvs, to be gracious to all, grieuous to none, vsing a friend in fauour, an enemy in patience, all in good will, and as many as wee can in bounty: But to conclude this poynt; All men naturally desire to be happy; hee alone amongst others is the happiest, of whom men may truely say: He gaue good doctrine to liue, and left good example to dye.

Priests must we be, and as *S. Peter*, we are (meaning the whole Catholicke Church) an holy Priesthood, to offer vp spirituall sacrifice, acceptable to God by Iesus Christ. If all Christians bee Priests, it followeth they should offer sacrifice to God, agreeable to the

the condition of their Priest-
hood; and such a Sacrifice as
may be offered of all as well
poore as rich, women as men;
and therefore in the next
place it is to bee inquired
what are the Sacrifices of
Christians? These bee 7. in
number. 1. A confidence in
God. 2. An obedience to
the preaching of the Gospell.
3. Prayer and supplication.
4. Thanksgiuing. 5. Works
of Charity towards the poore
brethren. 6. A denyall of our
selues, and a contrition of spi-
rit. 7. A true resignation of
our selues to the will and plea-
sure of God.

Kings must we be. In times
past, before our conuersion,
we were slaues and seruants
vnder the yoke of Hell, Sin
and Sathan; now at our con-
uersion we are not onely loo-
sed from these bonds, but are
made Kings and haue many
Princely

Psal. 4. 6.
Rom. 15. 18.

Psal. 141. 2.
Psal. 141. 2.
Heb. 13. 15.

Phil. 4. 18.

Psal. 51. 19.

Princely prerogatives, by this glorious liberty of the sonnes of God.

Hee that is a Christian, misery cannot overcome him; Hell cannot touch him; death cannot hurt him; no euill can arrest him, whilst hee is vnder the protection of him which over-rules all, good and euill. And as that renowned Writer of Germany defineth a Christian: Hee is the son of grace, and of the forgivenessse of sin, who hath no law, but is aboue the law, aboue sinne, aboue death, aboue hell. Wee haue not this priuiledge of power and principality ouer our enemies by any actiue, but by a passiue manner; in Christ alone wee are thus highly aduanced, that now wee overcome all our enemies through faith in Christ. This faith, this precious faith doth so ingrosse and appropriate Christ
Iesus

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Iesus to every faithfull man,
that heereby hee is iustified
from his sins; purified from
his corruptious; established
in his resolutions; comforted
in his wauerings; strengthe-
ned in temptations; and sub-
dues all his enemies; and as S.
Iohn: This is the victory that
ouercometh the world; even our
Faith. How doth faith over-
come, when it is a bruised
reed, and a smoking flaxe?
The Prophet tells vs, that
Christ will not break the one,
not quench the other. This
small quantity of faith over-
cometh by Christ that liues
in beleeuers: that is, though
thy faith giue neither light to
men, nor heat to thine heart,
yet Christ wil not cast it away
if thou pray for encrease ther-
of: so that faith in Christ, (or
rather Christ through faith)
bee it neuer so small, if it bee
true, obtaineth the victory
against

1 Iohn 5. 4.

Gal. 2. 20.
*Hoc est, etiā
si fides tua
nec lucem
hominibus,
nec calorem
cordi tuo af-
ferat, tamen
non abicit
Christus mo-
do incremen-
tum oves.*
Brent.

against Sathan and all his temptations: Faith of true beleeuers though it haue many a grieuous downfall, yet it doth still continue inuincible, it conquereth and recouereth it selfe in the end. Faithfull must wee bee in weaknesse, though weake in faith, and neuer despaire for the weaknesse of faith; for God (such is his mercy) accepts as well the small faith of the Leper, as the heroicall faith of the Centurion. If men bee respected as men, according to the wonted course of their alterable inclination, they neuer stand at a stay, but fall vpon euery occasion: Respect them as vpheld by the heavenly support of the inuisible Spirit; they rise againe and are strong in their weaknesse. And because faith is weake, partly through the manifold corruptions that be in our hearts,
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and through the innumerable
transgressions that breake
forth in our liues: Lord
strengthen our faith by often
meditation and application of
thy mercifull promises made
vnto vs in Christ; stirre vp our
vnbeleeuing hearts, that we
may receiue comfort thereby
at all times; but especially in
the agony of conscience, and
howre of death. That Spirit
whose nature is loue, and
name is Comforter: as hee
knowes the causes of our
griefe, salue it with the sup-
plies of his grace, and make
vs strong in the Lord and in
the power of his might, that
wee may stand fast vnto him
both in life and in death.

CHAP. 3.

Many comfortable uses and benefits of being Christians, and answerable duties for so high and excellent a Calling.

EXcellent is the use and sweet is the benefit that every Christian may receive by this honourable Title; it should be our Crowne of rejoycing to be called by this name. All names of profession whatsoever besides the name of Christians, are flatly forbidden, by the expresse wordes of Almighty God; but of all Attributes, that either Schisme or superstition could ever devise, none more impious nor imperious, then that of *Ignatius Loyola* his brood; who of *Iesus* will be called Iesuites. Let holy *Ignatius* the Martyr, speake against their *Ignatius Loyola*; Who-

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Whosoeuer is called by any other name then the name of Christian, is none of Gods. If they will needs be singular, rather let them be called *Ignatians* or *Loyalists*, then *Iesuites*. O profane *Esfauites*! to defile so pure a name with so impure a sect! could they not be content to be termed Christians of Christ, but they must be *Iesuites* of *Iesus*? We are annointed with him; but no Sauours with him; hee is annointed and wee are annoynted; he saueth and we are saued. And therefore the *Iesuites* are many wayes derogatory to our onely Sauour and our holy Profession, to arrogate this name to themselves. They are guilty of singularity, to challenge any other name then the name of Christians; they are guilty of nouelty, which in all things (but especially in matters of religion) is

to

Qui enim alio nomine appellatur prater istud, hic non est Dei Ignat.

De hac Secta Pseudo-Iesuitica sequisimonia Epigrammata Beza, in libello qui inscribitur Beza rediuius.

Ex Decret.
Grat. caus.
11. quest. 3
vbi citatur
Paragrap.
ex Aug. in
Ioh. tract. 1.

*In angustia
vocum pyx-
ide celestis
Domini Le-
gatus assert
veram Pa-
naceā, osten-
dit enim Me-
dicū, agro-
tor, morbiū,
medicinam.*

*Medicus,
ipse Deus-
homo: agro-
ti, populus eius: morbi, peccata: medicina, scriabit.
Vel secundū Gorraniū in fundamento aureo: Quo-
tuoꝝ hæc in hoc Textu: Altor salutaris, (ipse) opus salutis,
(saluum faciet): conditio saluandorum, (populum suum):
modus saluationis, (à peccatis suis). In primo, Christi
potestas: In secundo, eius benignitas: In tertio, hominis
salicitas: In quarto, periculi grauitas.*

to be auoyded; they are guilt-
ty of schisme and backsliding,
which may easily bee proued:
He that denyeth the name of
a Christian is conuicted of the
denying of Christ; They are
guilty of Sacriledge and pro-
faning the holy name of Iesus;
for this name is onely proper
to the Sonne of God, signify-
ing a diuine and heavenly
mystery. *He shall save his people
from their sinnes. Mat. 1. 21.*

The word **IESVS** con-
taineth the benefits, the word
CHRIST, the Offices: of
the Sonne of God, in both
which the summe of our Sal-
uation is briefly comprised;
and therefore to both doe all
Christians ascribe whatsoever

they

they haue or shall haue touching grace or glory. They will heare Christ their onely Doctor that teacheth all truth; liue to Christ, their onely Priest which hath bought them so deare; Reioyce in Christ, their onely King that defends them at all times, and pray continually for the good successe of his Kingdome.

Secondly, as often as the name of a Christian comes in our minds, or sounds in our eares, so oft should it kindle true faith in Christ, and renew the memory of so many benefits received from him; labouring by all meanes to follow his example, and to attaine the reward.

Every one ought to vnderstand that therefore is he called a Christian, because hee is ingrafted into Christ, as the branch in the roote, or member to the body; and so is

D

made

*Sit scopus
vite tue
Christus,
quem sequaris
in via, ut as-
sequaris in
patria.*

made partaker of the iuyce and life of Christ, or endued with the Spirit of Christ, that hee is admitted to the communion of all his benefits. This Communion is threefold: 1. of natures, 2. goods, 3. estates. Of natures; hee hath our nature and wee haue his. All Mankind may glory of the first; for he took not vpon him the nature of Angels, but the nature of men, abiding still the Word, receiued into his person our nature. The Elect onely may glory of the second, for wee are partakers heereby of the diuine nature; not in respect of his diuine essence, for that is incommunicable to any Creature; but in respect of his diuine gifts, wrought in vs by the grace of regeneration, whereby wee are made like vnto God; and therefore it is a principle in Diuinity: *Hominem non fuisse*
obtin *factum*

factum Deum, sed ad imaginem et similitudinem Dei. Man was not made God, but made to the Image and likenesse of God; and in this sense S. Peter calls it not *divina*, the God-head or essentiall nature of God; but *divina quædam*, a diuine nature, or a new created heauenly quality, contrary to that old and vicious nature of the first *Adam*. This makes vs diuine and heauenly like vnto God himselfe, so that we seeme to put vpon vs the very nature and disposition of God.

2 Pet. 1.9.

But heere a question is asked, whether in this participation of natures, our soule onely is ioyned with the soule of Christ, or our flesh onely is ioyned with the flesh of Christ? The answer is ready, the whole person of every faithfull man is ioyned with the whole person of Christ

D 2 truly;

truely; otherwise wee had but a weake hope of our resurrection. The reasons, first, because the whole person of *Adam* was coupled with the whole person of *Eue*. Secondly, because not the soule onely of the faithfull or the body onely, but both soule and body are saued by Christ. Thirdly, because our bodies are the members of Christ. Fourthly, because the whole person of the Sonne of God tooke vnto himselfe whole man, that is, the whole nature of man; not the flesh ouely, or the soule onely, but both together. Fifthly, because whole Christ by his Diuinity, and humanity, that is, by his soule and his flesh, is our head and Sauiour: but yet this our coniunction with Christ, first belongs to our soule, and then to our body. This is the foundation of all comfort in this life,

life, and happines in the next, being the ground of those two maiore Articles of our faith, the resurrection of the body, and immortality of the soule; as the Lord Iesus Christ proueth in that excellent dispute against the *Saduces.

Secondly, wee haue by Christ communion of ^agoods; all things are common amongst friends; no man can partake of the benefits of Christ, but first hee must partake of Christ himselfe; for if God gaue vs Christ, hee will with him also freely giue vs all things. In Christ, and for Christ we haue all things appertaining vnto nature, grace, or glory. Iadeed the children of God haue a right vnto all earthly things, for they are heyres vnto him that is Lord of the whole earth; yet often doe they want the possession of them for reasons best

D 3 knowne

* Mat. 22.

32.

** Non dominio & possessione, sed usu & delectatione, secundū bonitas legē, Vrlin.*

Omnis temporalis & aeterna praestat nobis Deus: sed magis ad fruendum aeterna, ad utendum temporalia: temporalia tanquam viatoribus, aeterna tanquam habitatoribus: temporalia unde bona faciamus, aeterna unde boni efficiamur.

Psal. 23. 1.

knowne vnto God. Albeit the Children of God are sometimes deprivied of these transitory things, yet bee they neuer deprivied of Gods fauour; and the want of outward things is filled vp with supplies of inward graces; they haue a sure promise they shall haue sufficient, and God neuer giueth lesse then hee promiseth, though many times he giueth more; and if that which is wanting in dresse be paid home in good gold, wee need not much to complaine as if wee were losers by such an exchange. It is an excellent *Enthymeme* the Prophet *David* makes in that diuine Pastorall of his: *Dominus regit me, ergo nihil deerit*. Haue a care to the Antecedent; let not couetousnes rule you, lust rule you, pride rule you, malice rule you; giue not ouer your selues as seruants to bee ruled

ruled of the flesh, the world, or the diuell, but let the Lord rule you, and the consequence will necessarily follow; *Nil tibi deerit*, Nothing shall bee wanting to thee: A consequent so true, that first heauen and earth shall bee carried out of their places before that any thing shall bee wanting to the Child of God; for hee that hath Christ hath all things. *The Lyons doe lacke and suffer hunger, but they that feare the Lord shall want nothing that is good.* All that we haue cometh from God: Of my selfe I am poore and void of all worldly comfort, I haue no meat to feed my hungry body, (as a deare seruant of God most sweetly followeth the meditation) I haue no drinke to refresh my thirsty soule; no cloathes to couer my naked loynes; no house to harbor my wearied limbes:

Psal. 34. 10.

Dearing.

I may haue. from man right and title to the things of this life, but all the men in the world cannot giue me possession before the living God, but onely his Sonne Christ Iesus: By *Adam* man lost his Lordship ouer the things of this world, by Christ hee is heyre of the world; yet another right besides this spirituall right is required, a ciuill and humane right: and when as men haue a tenure and title to the things they possesse, in the Consistory of God and Common Pleas of men, they may lawfully vse them, and moderately take comfort by them.

These earthly things, wee must not barely consider them as blessings of God, but also as proceeding from the especial loue of God the Father whereby he loues vs in Christ, and procured vnto vs by the
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merits of Christ crucified : for Christ crucified is the foundation of every good gift, and blessing of Gods. And heere observe well this order: First, wee must have a part in the merits of Christ, and then by meanes of that merite a right before God, and a comfortable vse of the things we enioy. If I bee in Christ, I have a good assurance of whatsoever I have: the profit of it is mine; I may vse it for my necessity: the pleasure of it is mine I may vse it for my delight. What I want in wealth, I have in content, and a contented mind is more worth then great riches; it maketh men rich when they be poore. It is no Paradoxe to bee rich with a little, and poore with much; because content is the poore mans riches, and desire the rich mans pouerty, which can neuer bee satisfied. Every

D 5 ounce

*Vera inopia
cupiditatum
copia.*

ounce of estate asketh a pound of gold, and every foote rising in authority, increaseth an elne in necessity: The rich is maligned, the poore overcrowed; but the meane betweene them both is most in safety, and least in danger. Hee that liueth in health, is well fed; hee that is preserued from cold, well cloathed; and hee that can liue out of debt, is rich and happy; his sleepes are sound; his conscience quiet, and his life pleasant.

Omnia sunt nostra, quoad ius ad re, sed nō quoad ius in re: omnia nobis debentur, sed nihil debemus rapere ante tempus
Vrsin.

1 Cor. xiii.

And for inward matters also, wee may say all things are ours, Christ giues vnto vs, not onely those *gratias gratis datas*, graces freely giuen; as wisdom, knowledge, prophesie, discerning of spirits, diuersitie of tongues, as they are specified by the Apostle: but also hee giues vs those fauouring graces: as faith, remission

tion

sion of sinnes, regeneration, charity, perseuerance. There is an excellent description of the grace of God in *Ephesians* 1. from the 3. verse to the 15. the like is not to bee found in the whole book of God; look on the place and weigh them one by one, all come by Christ; for in Christ we haue all things, in our selues nothing. Are we predestinated? it is by Christ; are we called? it is by Christ; are we iustified? it is by Christ; are we glorified? it is by Christ. From him comes the forgiuenesse of sin, victory ouer temptations, motions of the Spirit, gifts of the holy Ghost; spirituall comforts, fulfilling of our prayers, continuance in a godly life, and the Crowne of eternall life. As God the Father is the fountaine of all those blessings, so God the Sonne as he is man, is the conduit-
pipe

Eph. 1.3.15.

Coloss. 2. 3.
John 1. 16.
Eph. 1. 3.

*Disce homo
nihil Deo
præponere
quia Deus
tibi nihil
præposuit.
Cyprian.*

pipe to conuey them vnto vs, or a secondary fountaine, receiuing vertue from the first, to poure out of his fulnes into all that be his members; for as the Apostile, *In him are not only hid the treasures of wisdom and knowledge*, but of bounty and grace, and of all spirituall blessings: And as *Bernard*: *Quando ignorabam, me instruxit; quando errabam, me reduxit; quando steti, me tenuit; quando cecidi, me erexit; quando veni, me suscepit*; When I was ignorant hee instructed mee; when I erred, hee reclaimed mee; when I stood, hee held me vp; when I fell, he raised me; when I came to him, he receiued me. Oh what shall I giue to the Lord for those fauours? Learne O man, saith a Father, to preferre nothing in thy loue before God, because he hath preferred nothing in his loue before thee.

Leaue

Leaue things externall, and
internall, and come to eternall.
This may rauish our hearts,
to looke into that fountaine
of loue which can neuer bee
fadomed. If Christ haue over-
come sin, we haue overcome it
also; if he haue vanquished
death, we haue vanquished it
also; if he haue risen from the
dead, wee shall rise also; if he
sit in glory, wee shall also sit
in glory. Those good things
wee cannot haue in this life,
yet haue we a right to them in
Christ, and enioy them by
hope: the fruition of them by
actuall propriety, is not had
before the day of iudgement.
And so by reason of this vni-
on, all that is Christs is ours,
and of his fulnesse wee all re-
ceiue; according to that rule
in Theologie: There can bee
no communion of the Crea-
ture with God, vnlesse first
there be an vnion with him.

Na-

*Nulla crea-
tura cōmu-
nio cum Deo
potest esse,
nisi praece-
dat unio.*

Naturall, spirituall and eternall life, and all things that are necessary for them, come from Christ; for he that gives the more, will give the lesse. Take what life you will, whether of nature, grace or glory, Christ is the Author and giuer of all. He is the author of naturall life, *Iob. 1. 4.* The giuer of it, *Iob. 1. 8.* He is the Author of spirituall life, *1. Cor. 15. 14.* The giuer of it, *Gal. 2. 20.* Hee is the Author of eternall life, *Iob. 5. 11.* The giuer of it, *Iob. 3. 16.* The first life he giueth as Creator: the second as Mediator: the third as Redeemer. The spirituall life which we draw from Christ hath two parts, inward and outward: The inward hath to doe with God, which beleeueth the promise, that God for Christ his sake doth forgive vs our sinnes, and being reconciled to God, wee are heires

of eternall life : this our righteousnesse before God ; the outward hath to doe with man, and consists in the vse of the second table ; this our righteousness before man. The first is called iustification by the blood of Christ ; this keeps vs from the damnation of sin : the second sanctification by the spirit of Christ ; this keeps vs from the dominion of sin . Therefore all our life long, let vs make Christ (by whom wee haue receiued such admirable and saning graces) the whole scope and marke of our life, and especially in the day of trouble & houre of death. It is a fearefull thing to consider at that time how many wayes a poore wretch is distressed: about him he hath an heape of worldly wealth, which hee must leaue behind; on his right hand; his soule troubled with ghostly enemies;

mies; on his left hand a body sicke, weake, and dying; above him Gods iustice whetting a sword vnlesse he repent: vnderneath the graue opened to hold his corps, and Hell to catch his soule. What comfort remains in this sea of sorrow? Truly none at all, but to cast Anchor-hold in the wounds of Christ Iesus. This was *Iobs* stay amidst all the waues of woe: *I know* (saith he) *that my Redeemer liueth.*

Giue care with attention, and make the assurance of your life, you that tremble at the name of death; euen when you are dead you are aliue, for you are members of that head which liues for euer. Can the head reigne in glory, and the members be plunged in misery? No, no, they cannot; Christ bought them too deare to lose them now: *I will raise the Belceuer up* (saith our Sauiour)

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niour) at the last day, and Hee
that eateth my flesh and drinketh
my blood, hath eternall
life, and I will raise him up at
the last day. Therefore let vs for
euer cleaue vnto our Ioshuah,
which already hath broughe
many of our brethren and si-
sters through the desert of this
world and sea of affliction, vn-
to that eternall Countrey a-
boue: and wee suruiuing, pas-
sing on our journey through
his safe guidance and happy
conduction, for to celebrate
our true Iubile in the highest
heauens; not circumscribed
with the twelue months of the
yeare, or with the course of
the Sunne, or the Moone, but
there God himselfe will bee
our Sunne, and Moone, and
light for euermore, and giue
to his little flocke a kingdome
that shal haue no end. Lay this
to your hearts, you that now
mourne in Zion, and let it bee

Rex potentissime, tra-
he me sursum
ad te, ut cur-
ram post te,
te ducente,
me sequente:
Deus meus;
via mea re-
cta, custodia
mea tuta,
portio mea
bona, salus
mea sepi-
terna, victima
mea inma-
culata, resur-
rectio mea
vera, vita
mea eterna,
exultatio &
visio mea be-
ata, & sine
finem iustitia:
Tu es no-
strum gaudium,
Qui es futu-
rus premium:
Sit nostra in-
te gloria,
Per cuncta
sepe secula.

August.
*Heb. 2. 17.

as a peece of sugar to make the
Cuppe of affliction goe downe
more pleasantly and chereful-
ly. Tell me (Oh man) what is
it that thine heart would haue?
Is there any thing thou louest
better thē life? Is any life swee-
ter then a life of glory? Is any
glory higher then a kingdome
of glory? Is any kingdome su-
rer then that which is thine by
the right of a permanent inhe-
ritance? All this we shall haue
in Christ and by Christ, and
that from Sabbath to Sabbath
for euer and euer, at our Sab-
bathisme and eternall rest in
the heauens.

Thirdly we haue communi-
on of estates: In all things it
behooned Christ to bee made
like to his breibren, that bee
might be a mercifull and faith-
full high Priest in things per-
taining to God, to make re-
conciliation for the sinnes of
the people. Christ did not
take

take vpon him the perfection onely, but the imperfection also of our nature, such as hee might receiue without sinne: as in the body hunger, thirst, wearinesse: and in the soule, feare, sorrow, &c.

It was requisite euen to the worke of our redemption, that he should be like vnto vs in euery respect, both in soule and in body without sin; that he might be mercifull, and a faithfull high Priest in things concerning God. Mercifull the Apostle calls him, in respect of the affection of his minde, which was full of compassion to suffer so many things for vs; as the paine of his birth, the trauell of his life, the affliction of his flesh, the reproches of men, the temptation of the Diuell, and last of all the pangs of his death.

Thus in mercy he regarded vs, and so regarded that he re-
garded

*Dilexisti me
Domine ma-
gis quam te,
quando mo-
vi voluisti
pro me. Ber.*

garded not himselfe to regard vs: that very well euery one, in a liuely feeling of that which the Lord hath done for his soule, may cry out with a Father, Thou hast loued mee (Lord) more then thy selfe, when to dye for mee thou sparedst not thy selfe.

As he was mercifull, so was he faithfull, constant and immouable in his loue, finishing our reconciliation, neuer giuing vs ouer till hee had brought vs to eternal life. And as *Zanchius*, *Sapientissimus est qui sciat; potentissimus qui pos- sit; amantissimus qui velit. su- os seruare*: Plentifull in wisdom, and therefore knoweth; powerfull in strength, and therefore can; bountifull in loue, and therefore will crown those with eternity which he knoweth; know those euerlastingly which he loueth; loue those tenderly which flye to him

him for aide and succour.

In the body of man. if any member be hurt, presently the blood and the other humors runne vnto it; and man is so wholly occupied about that part affected and afflicted, that his eyes, hands, tongue, and thoughts are continually conuersant about it, though it be to the neglect of the other parts. So GOD, the common head of all the elect, so soone as hee seeth any of his members distressed, he runnes vnto it, and poures into it a plentiful shower of his heavenly graces. God suppléth the sword of reuenge euer with the oyle of his mercy. And in an house well gouerned, if any of the children be sicke, doth not the mother so tenderly respect it in all motherly parts and offices, that she seemes to neglect all the rest? If nature doe this, will
not

*Deus vindic-
et gladium
miserationis
oleo semper
emollit.
Niceph.*

Heb 4-16.

not the God of nature doe it?
 If an earthly mother vse this
 providence, will not the hea-
 venly father much more vse it?
 Will not the Father of mercies
 and God of all comfort do it,
 which loveth his Children so
 wonderfully, so incredibly?
*S. Paul calls Christ The Throne
 of Grace, and would haue vs
 by Faith, to come boldly vn-
 to him, that wee may obtaine
 mercy and grace to helpe in time
 of need.*

In the Courts of Princes,
 there is *diffidendum*; They
 are slow in their benefits, and
 variable in their affections: It
 is not so with God, he is quick
 to helpe, and constant in loue;
 & therefore let vs flye to him
 at all times & seasons; fly from
 the terror of the Law, take
 hold on Christ, and finde fa-
 uour with God, making an
 humble confession to God of
 our grievous sins; particular-
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ly, if th
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ly, if they be knowne sinnes; generally, if vnknowne. And let not this trouble the grieved soule, for sound repentance for any speciall sinne, brings with it repentance for all sins: and as God requires particular repentance for knowne sinnes, so hee accepts a generall repentance for vnknown: The Lord vpon hearty repentance and new obedience remitteth them.

The third vse of the name of Christians is, Let vs leade our liues worthy the calling of Christians, lest we dishonour our holy profession, and cause the name of God to be euill spoken of amongst the enemies of the Gospell. As wee haue giuen vp our names vnto Christ Iesus, & in Baptisme are booked & enrolled Christians; let vs so liue, as by our life our profession may be credited, our God glorified: so
liue,

*Non delin-
quenti sed
relinquenti
peccata De-
us condonat.*

*Quando
ergo gloria-
ris te esse
Christia: iū?
Nomen ha-
ber, & fa-
ctū non ha-
ber: si autē
nomen ser-
uum fuerit
opus, dicat
te quisquam
Paganum,
tu factis o-
stende te
Christianū.
(verte)*

*Nam si fa-
ctus non o-
stendis te
Christianū,
omnes te
Christianum
vocat: quid
tibi prodest
nomen, ubi
re: non in-
uenitur?*
Aug. tract. 5
in Epist. Ioh-
han.

*Cōscia mens
recti fame
mendacia
videt. Ouid.*

live, that the Saints may like
our living: So live, that how-
soever our manner of living
may bee displeasing to the
wicked, because wee run not
with them to the same excesse
of ryot; yet they may be asha-
med, finding nothing in vs to
speake euill of vs: and if they
cannot but speake euill of vs
(such is the malice of the
wicked against the godly) yet
in a cleare conscience we may
say, *Non curo humanum Di-
em.* It is the LORD that
thoroughly knowes mee, who
will accordingly iudge mee.
If hee pronounce me dead, all
the mouthes in the world can-
not breathe life in mee: if hee
pronounce mee living, all the
Diuels in hell cannot take life
from me.

It is well observed, that
Christ alwaies is propounded
vnto vs in Scriptures as an au-
thor and giuer of sorgiuenesse
of

offinnes, righteousnesse, and life eternall; so is hee apprehended by Faith: or as a patterne and example of a godly and holy life; and so is he to bee followed of all that bee Christians. And therefore doe not as the world doth, that is, to be all in shewes of Godlines, but denying the power thereof; boasting of the title of Christianity, and in truth they be nothing lesse: worthy to be called Nominals, not Reals, Christians in name but not in deede.

Without the holinesse of a Christian life, none can bee a true Christian man. The forme of piety which Christ delivered in words, and performed in deeds, let vs likewise profess with the mouth, and expresse in our life. *S. Paul* markes the redeemed ones by Christ, with two especiall notes. First, they are purified by

E Christ

TIL 2. 14.

Si formaliter & proprie loquamur, nec fide nec charitate nostra iustificamur, sed vna Dei in Christo iustitia, vna Christi nobis communicata iustitia.
 Pighius ad Bonif. lib. 4. cap. 4.
 CONT 2.

Caput et membra sunt quasi vna persona mystica, ideo satisfactio Christi ad omnes fideles pertinet sicut ad sua membra.
 Aquin.

Christ. Secondly, they are zealous of good workes. In respect of this purity the Church is called an holy Church, for the Head and the members: for the Head, Christs obedience and righteousness is imputed to all his bodie; so that being washed with his blood, and cloathed with his righteousness, they appeare without spotte or wrinkle before the face of God.

For the members, there is an inherent righteousness in them, infused from the Head: annointed they are with the grace of his Spirit, and made more chearefull and constant in the practise of good works. Sanctification is an effect of iustification, wrought in vs by the holy Ghost the Author of all good workes, of habituall and actuall grace. Though these be two distinct benefits, yet they are tied with such a

streight

streight indiuiduall bond, as they cannot be seuered : The latter an infallible testimony of the former, sealing vs vp to the daie of redemption. This Sanctification is not perfected in one moment, but in a certaine order and by degrees, begunne in this life, and finished in the next.

In the meane time whiles we liue vpon earth, we are to bee zealous of good workes, and these good workes are not to be done as a cause or foundation of our saluation, they are a sandie ground to build the marble materials of eternal felicity vpon. The workes that wee doe cannot bee perfectly holy, flowing from such foule fountaines: for the mind is not so illuminated that there is no darknesse in it; nor the hart so sanctified, that there is no vncleannesse in it; & therefore the actions issuing from

E 2

them

Bellarminus etiam loquitur vt Orthodoxus: *Propter incertitudinem propria iustitia & pericula inanis gloria, tutissimū est fiduciam totam in sola Dei misericordia et benignitate reponere.* Bell. de Iustific. lib. 5. cap. 7.

* *Inchoata est in hoc mundo sanctitas Ecclesie: Querit enim adhuc sponsum suū* Cant. 3. 2. *Tum erit sine ruga, cū ipsi plenissime adhaerebit.* Faij Theses.

Tit. 2. 17.

thence cannot be perfect works of light and sanctification, and consequently cannot be meritorious: But it is that *Scala cæli*, Tit. 3. 5. that wee must climbe to heaven by, where the Apostle excludes all works and confesseth that our salvation comes from Gods mercy, his mercie from his loue, and his loue from his goodnes: and he ascribes our salvation vnto the grace of God. And afterwards of those that haue received this grace it is added, that by waie of thankfulness, they should denie vngodlines and worldly lusts, and liue soberlie, righteously, and godly in this present world. Out of this one sentence of the blessed Apostle may be writ a whole Booke of Christian Ethickes; and as the summe of all vertues is contained in these three heads, so the summe of all vices is contained in their con-

contraries : which *Pencernus* in *Epist. dedi. Chron.* thus reckons, Vngodlines ouerthrowes the Church, Iniustice the Common wealth, Intemperance priuate houses. The detrimēt of euery one doth redound to the losse of the whole; for the vices of the domesticall order creepe into the Common-wealth : the vices of both infect and infest the Ecclesiastical state. Oh let not the glorious name of a Christian, which Christ hath written vpon thee, come into contempt by committing these vices : let not the name of God bee blasphemed amongst the enemies of grace for our sinnes sake. The lewdnes of Spaniards, who among the Indians confest themselves Christians, forced from the Indians these fearefull words : With a mischief, what manner of God is Christ, that hath such wick-

E 3

ed

*Non diffin-
les viuendi
regulas tra-
dit Bernardus : Tria
hac valde
Deo;
Honorem
Creatori,
Amorem Re-
demptori,
Timore Iu-
dici.
Tria Proxi-
mo;
Obedientiā
superiori,
Concordiam
pari,
Beneficentiā
inferiori.
Tria Tibi-
ipſi;
Munditiem
cordi,
Custodiam
ori,
Disciplinam
corpori.*

*Quis (ma-
lum) Deus
iſte?*

ed sonnes as these Christians?
It is notoriously knowne in
the world, what extreame cru-
elty hath beene wrought on
that innocent people. Was
that a Catholike part? No, it
was a Cacolike part of the
Spaniards, to keep Dogges of
set purpose to worrie and de-
stroy the Inhabitants: to vse
them as horses and beasts, to
plowe, to cary, to dig. Thus
by their cruelty, there were
out of one small Island, (called
Hispaniola, which was well
peopled and inhabited) con-
sumed and rooted out in a
short time, two millions of
men and women: The story
of *Benzo*, an Italian, is abroad
to be scene of this matter. I
pray God the like aspersion,
be not cast vpon the holy Pro-
fession in this Realme and
Kingdome.

If Babylon aske of her watch-
men, What they see? they an-
swer

Benzo.

swer, a *Lion*. If England aske of her watchmen, What they see? they may truly say (I wish it an vnruth that they say) they see the most part turned into Atheists and Papists, Hereticks & Schismaticks, Mammonists and Lucianists. Is it possible there should bee a God and not see; see, and not regard; regard and not punish; punish, and not proportion his iudgements to our sins? Yet there are a few names in *Sardis* that truly feare God, and liue vnder the protection of his wings: Lord increase the number as the starres in heaven, and sands by the sea shore.

These be the daies we may iustly bewaile (euen with fountaines of teares) to consider how the feare of God is fled the Countrie for want of entertainment; Antichristianisme increaseth, Christianisme de-

E 4

creaseth:

Quando luxus, fastus, libido maior, impunitior? Religio nunc possim in ore, improbitas in (verte)

*corde: verba
pietatem so-
niant; falsa
ambitiōe,
curritiam:
nec in vno
alterone, sed
apud pleū-
qua ordinē,
atque, sexu.*

creaseth. God threatneth, no man heareth: he striketh, and none regardeth. Hee would haue vs to bee wise by others example: Who laieth it to heart and makes any vse thereof? The great and the small give vp themselves to security in the midst of ieopardie, as is if they could sleepe safely in the top of a Mast.

Alas! men liue,

as death should not ensue,
Or if, as Hell

a fable were, vntrue.

No maruaile if the common prophane sort (many of them) are of this opinion, when as Pepes themselves haue beene of no better a minde; as *Clement* the seauenth, going out of this world, said, *He should now try what shortly which ever he doubted, whether there were a life after this or no.* Yea the liues of the Popish Clergie, euen from
the

the toppe to the toe (many of them) were so notoriously euill, that it grew in a Proverbe, *Pauiementum inferni rasi: sacrificulorum verticibus et magnatum galeis stratum esse.* What is the cause of such a generall deluge of sinne? Truly, *the way of peace they haue not knowne; there is no feare of GOD before their eyes.* These open the fludgate to all impietie, bee it neuer so impious: but the cause of causes is, *The way of peace they haue not knowne:* for where there is no light, men walke in darkenes, and in the shadow of death, fall into every ditch; & at last make a break-neck fall, as low as the lowest deepes. I doe not iudge; iudge ye your selues, or rather giue me your hands, and euery man iudge himselfe, and confesse as the truth is; we are a sinfull Nation, and long haue wee lyen in a deepe sleepe:

Lord send vs good waking.

Isaia. 65. 8.

Acts 2. 21.

Those that are true Christians indeede, and looke for saluation in Christ, they are to be such as the Prophet *Isaiab* defineth, to be ful of the iuyce of Godlines: Hee cals them, *the Lords seruants*, in the eight Verse: *his Elect*, in the ninth Verse: and *the Seekers of him*, in the tenth Verse; those that seeke him by praier. This is that which *Peter* doth preach out of *Ioel*, *Whosoener shall call vpon the name of the Lord shall bee saued*. Hast thou the name? doe the deed: Hast the title? doe the taske; which what it is, the ensuing Treatise shall more fully informe thee, and reforme thee, if God giue a blessing: for which I become an humble Petitioner to God for thee, beseeching his Maiestie to giue vs all his grace to performe the same: and so conclude with a Praier.

O MOST mighty, and yet a most merciful God, bow downe thine eare of mercy vnto the Sonnes of misery. Wee giue thee as many thanks as poore hearts can conceiue, and our weake hands may performe: All that euer wee doe is too little for one of so many millions of mercy. Teach vs the way to be thankfull. Increase knowledge, and sauing knowledge: To knowledge ioyned obedience, and continued obedience: to obedience patience, and Christian patience. In a word, strengthen and establish vs in al goodnes, that wee may liue worthie of this excellent calling of Christianitie: confirme and comfort the inward man against all the assaults of World, Flesh, and Diuell. And these silly soules of ours, pent vp in the Prison of the bodie, keep and pre-

Psal. 116.7.

preserve from time to time; & at the day of death, when body and soule take leaue one of another, neuer to meete again till the resurrection of the Iust, let them sing this *Requiem* at their entrance into blisse: *Returne vnto thy rest, O my Soule, for the Lord hath dealt bountifully with thee.*

CHAP. 4.

A Christians life consisteth in Action, Passion, Meditation. The Actions, wherein he is to be employed.

IN the former Chapter wee speake of the Name of a Christian: In this, of the Taske of a Christian, somewhat generally: in the Chapters following, more particularly. A Christians Life consisteth in Action, Passion, Meditation.

In Action; There is no life more laborious then a Christi-

an

an life: and as *Saluianus* saith very well, *Quantum ad intellectum &c.* Touching the vnderstanding, it is very difficult, both for those things which belong vnto Faith, most high and hard to be beleued; and also for Prayer, in which wee must bee continually instant, and this requireth no smal deuotion of minde. Touching the affection: A Christian man is bound to loue things inuisible, and despise the visible; a matter of wonderfull difficultie. Touching the Bodie, hee must bring it into bondage, and daily mortifie it, passing through many tribulations to the kingdome of God. And *Austen Ille est verè Christianus &c.* Hee is truly a Christian, which wrongs none: serues God day and night: continually meditates on his precepts: is made poore to the world, that hee might bee rich vnto God

Quanto satius est, exiguo quo vivere licet tempore, Deo puro corde, & cum gaudio servire, qui si nihil etiam mercedis sibi servientibus repensisset, bona tamen conscientia ipsi sibi pro mercede possit sufficere.

Thaulerus.
Revel. 3. 21.

God: who hath in his heart no guile or deceit; whose soule is simple and sincere; whose conscience pure and faithfull; whose mind on God, whose hope in Christ, thinking on heavenly things, more then on earthly; forgoing the one, to attaine the other. If those things you know and doe, happy are you: blessed be the houre yee came into the world; more blessed the houre you goe out of the world: most blessed shall you bee, when you live in heaven world without end.

There is no service then to the King of Heaven who rewardeth the ready obedience of his faithfull servants with glory and immortality: both his throne is everlasting and vuchangeable, and his promotions certaine and honorable; be that sits on his throne hath said it: *To him that o-*

mercomes

mercomes, will I giue (saith the Sonne of God) to sit with me on my throne; euen as I ouercame and sit with my Father on his throne.

Behold, ye ambitious spirits, how you may truly rise to more honour then ever the Sonnes of *Zebadie* desired to aspire vnto! Serving is the way to reigning. This service consisteth not in wearing of liveries, and taking of wages, or making of courtesies, and kissing of hands, then the which there is nothing more common and lesse commendable; nothing more pleasing and plausible then these ceremonious seruices.

All of vs weare the cognizance of Christianity in our baptisme; all liue vpon Gods trencher in our maintenance; all giue him the complements of a fashionable prefeſſion in publike and priuate: But bee
not

Exod. 5. 8.

Luk. 13. 24.

1 Theſ. 1. 3. 6.

not deceived, bee not deceived; The life of ſervice is a worke; the praiſe of worke is obedience; the conſummation of obedience is perſeuerance; the crowne of perſeuerance is eternall life. To bee a Chriſtian, wee ſee, is not an idle mans occupation as *Pharaoh* once dreamed; nor an infelicity, as *Celfus* and *Iulian* doted; but a paines-taking, as Chriſt and his twelve Apoſtles recorded. *Sirue to enter in at the ſtraite gate*, ſaith our bleſſed Sauour; and the Apoſtle laying out the life of an holy Profeſſor, in the perſon of the Theſſalonians, addeth to euery vertue his proper attribute: Their faith was effectuall, their loue diligent, their hope patient, and their receiving of the word with affliction. So that the Lord would haue a Chriſtian to bee an exemplary patterne of all vertues;

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tuces; and as the Apostle,
Whatsoever things are true,
whatsoever things are honest,
whatsoever things are iust,
whatsoever things are pure,
whatsoever things are of good
report, if there be any vertue, if
there bee any praise, thinke on
these things.

Phil. 4. 8.

Many be the graces of the
 Spirit of God: all concur to
 make vp a Christian, ioyning
 together like links in a chain:
 his faith not without loue; his
 loue, not without obedience;
 his obedience, not without
 feare; his feare, not without
 hope; his hope, not without
 patience; his patience, not
 without prayer; which kee-
 peth and conserueth all the
 rest.

Whatsoever you set your
 hand vnto, there is nothing
 but labour: *Man is borne to*
trouble as the sparkes flye vp-
ward. There is great toyle in
 study,

Iob 5. 7.

Eccleſ. 1. 18	study, for In much wiſedome is much grieve. It is labour to pray: O ſend Wiſedome out of thy holy heauens that it may labour with me. Griefe is laborious: I am weary of my groning; all the night make I my bed to ſwim, I water my couch with my teares. To labour with the hands is painfull: Euen vnto this preſent houre wee both hunger and thirſt, and are naked, and haue no certaine dwelling place. To preach the word of God, the greateſt labour of all: Let the Elders that rule well be counted worthy of double honour: eſpecially thoſe that labour in the word and doctrine. To warre in the ſpirit is troubleſome: Thou therefore endure hardnes as a good Soldier of Ieſus Chriſt. Power and Principality is a labour: I am afflicted (ſaith the King of Ieruſalem) and ready to dye from my youth vp, whiles I ſuffer thy
Wisd. 9. 10.	
Pſal. 6. 6.	
1 Cor. 4. 11.	
1 Tim. 5. 17.	
2 Tim. 2. 3.	
Pſ 88. 15. 16	
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terrors I am distracted. The attaining of riches is labour: The rich man hath great labour in gathering of riches together. Pouerty is with labour: The poore man labourerth in his poore estate. Vertue is with labour: In all things approving our selves as the Ministers of God, in much patience and afflictions, &c. Vice is with labour: They wearied themselves so commit iniquity. Onely the dead are without labour: Blessed are the dead which dye in the Lord; for they rest from their labours. Of all the rest Salomon giueth this verdict: I haue seene all the works which are under the Sunne, and behold all is vanity and vexation of spirit.

erant bona nimis: homo autem conuersus, ut videret opera qua fecerunt manus eius, inuenit quod omnia erant vanitas & vexatio spiritus. D. Franc. Bac. D. Cancell: tot. Angl.

Eccles 31.3

Eccles 31.4

2 Cor. 6.4.

Ierem. 9.5.

Reu. 14. 13.

Eccle. 1. 14

Vidit Deus omnia que fecerunt manus eius, &

CHAP. 5.

The Christians race what it is; how to run rightly, speedily, perseverantly.

1 Cor. 9. 24

Mat. 20. 6.

Mat. 8. 11.

EXhortation to action is every necessary, and I cannot better exhort you to action, and that in the speediest motion, than in the words of the Apostle: *So run that you may obtaine.* Wee may not stand still; for that is reproved: *Why stand yee heere idle?* Wee cannot sit downe, for that is reserved for another and a better life: *When many shall come from the East, and the West, and shall sit downe with Abraham, Isaac, and Iacob in the Kingdome of heauen.* And therefore wee must run, and so runne as wee may obtaine. Let vs not make curtesie who shall beginne, but strive rather every man to bee first: The Pastor, because hee hath

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hath the greatest skill; the people, because the greatest number. As God bestoweth diuers gifts to the edifying of his Church: so are wee to beseech him, by the grace of the same Spirit, to make vs more painefull, your selues more thankfull, and all of vs more fruitfull. The life of man is short, the way to Heauen long: if thou wilt run to the end of thy faith, the saluation of thy soule, thou must runne exceeding wisely. I charge you therefore in the sight of God, who quickeneth all things, and before Christ Iesus, who before *Pontius Pilate* witnessed a good confession, that you keepe this commandement of the Apostle, without spot, vnbukeable, vntill the appearing of our Lord Iesus Christ: *So run that you may obtaine.*

The race is Christian religion;

1 Tim. 6.

13. 14.

Mat. 25. 21.

Intrat beatus potius in gaudiū glorie quā in eum intret ipsa, quia tantum est beatitudinis gaudium, ut in nobis contineri nequeat: nos autem ipsius amplissimis terminis contineri possumus, absorbemur quasi ab immenso illo glorie oceano. August.

1 Cor. 2. 9.

on; the runners beleeuers; the prize eternall life; the Iudge of the runners Christ Iesus, who hath appointed this race, and encourageth the runners with an *Engē, Well done good and faithfull seruant*; and rewards them with an *Intra, Enter into thy Lords ioy*. Had I the tongue of Men and Angels, yet were I not able to relate the least part or particle of this inexpressible ioy. *Paul* himselfe rapt vp into the third Heauen, and hauing heard things that were not to bee vttered, and seene sights not to bee specified, passeth them ouer with this praterition: *The things which eye hath not seene, nor eare heard, neither hath entred into the hearts of man; the things which God hath prepared for them that loue him.* And therefore *So runne that you may obtaine.* How so? With faith and a good conscience;

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ence. By faith I vaderstand
our holy profession; by a
good conscience, a pure con-
uersation. But alas, alas! we
haue but one good foot; our
faith and religion, that is
sound and substantiall; wee
halt on the other foote, our
care to keepe a good consci-
ence is not sutable to our re-
ligion. When wee are in the
race, wee must not stand still,
(for *stadium per antiphrasin*, is
a non stando) but we must run
and strue one to goe before
another in knowledge, faith
and holy obedience. Euer
ought wee to bee in action,
and in the action of the best
things: for vertue doth no
lesse depend on action, then
life doth of meat; the one as
necessary for the soule as the
other for the body. *Intus mel*,
foris oleum, peace of consci-
ence within, and labour with-
out, cheers vs and strengthens

* Ps. 101. 2.
*Veniet dies
 iudicii, ubi
 pius valebit
 pura corda,
 quam astuta
 verba, et cō-
 scientia bo-
 na, quam
 marsupia
 plena, quan-
 doquidē Iu-
 dex nec sal-
 letur verbis,
 nec flectetur
 donis. Bern.
 Epist. 1.*

vs in these dayes of our pilgri-
 mage: and therefore to follow
 the Apostles exhortation, *Run*
so, that you may obtaine, runne
 rightly, swiftly, perseuerantly.
 Runne rightly; the right way
 is the way of Gods word, fra-
 ming all our thoughts, words,
 and workes according to the
 strict and precise rule thereof.
 That which a Prince and a
 Prophet protested of himselfe,
 let it be the protestation of e-
 uery good Protestant: *I will*
beane my selfe (saith hee) *in*
a perfect way, there is godlines;
with a perfect heart, there is in-
 tegrity; *wisely,* there is wis-
 dome, the reason of all: *O*
when wilt thou come vnto me!
 As being well assured there
 is nothing so sure as his com-
 ming, nothing so great as hee
 that shall come, nothing so
 heauy as the iudgement to
 come; and therefore nothing
 so needfull as to liue godly
 vnrill

untill his comming. And this we shall doe if wee direct and order our life by that rule the Apostle sets downe: *Let vs proceed by one rule*, an al-sufficient rule, as *Vincentius Lirinensis* calls it. This rule is double, the canon of faith, and the canon of charity; both make vp that compleate rule of godlinesse wherein we must walke all the dayes of our life: * As many as walke according to this rule, peace shall bee vpon them, and mercy, and vpon the Israell of God: decline wee must not, neither on the right hand nor on the left, as *Moses* hath chalked the way: *Dent. 28. 4.* On the right hand, we must not decline, by a preposterous zeale; nor on the left hand, by a flagitious life; either imposing restraint where God granteth liberty, or in taking liberty where God imposeth re-

F

straint;

Phil. 3. 16.
Sola Scriptura canon
sibi ad uniuersa suffi-
cit. Vincen.
Lirinens.
* Gal. 6. 16.
Ad bene ope-
randum exi-
guntur tria:
directiuium,
executiuium,
allectiuium:
norma diri-
git, Affectus ef-
ficat, finis
allicit. Se-
cundū hoc,
tria notan-
tur in textu
Paulino:
norma diri-
gens; Qui-
cunq; hanc
regulā: ho-
mo exequit;
secuti fue-
rint: finis
allicient,
pax, &c.

*Non coronatur
verba,
sed aduer-
bia.*

*Papista hoc
nobis vitio
vertunt: vi-
ta corruptio
apud nostra-
te: (si quæ
est) non ex
doctrina no-
stra, sed ex
doctrinæ a-
busu est: sed
legatur que-
rele Ber-
nardi, con-
sulantur hi-
storiæ Plati-
ni & Ba-
lai, conside-
rètur verba
Adriani 6.
Pontif. Ca-
rol. 5. Impe-*

straint; and so walking the
midway betweene these two
extremities, we are to workout
our saluation with feare and
trembling: for, *Non verbarij,
sed operarij*, not word-men,
but worke-men, are fit for the
Lords Vineyard: *Fac bona &
bene*, doe good workes, and
doe them well: not *Quid, sed
quomodo*, makes the action
good or euill. Good things
doe lose the grace of their
goodnesse when in good sort
they are not performed.

Our forefathers seemed to
be curious in good workes,
and carelesse in true faith:
but we bragge much of faith,
and neglect good workes. I
speake not this in regard of
the doctrine we teach, but in
regard of the liues we leade:
so that seeking to auoyd an
error in doctrine, we runne in-
to a soule absurdity of life.
Faith (saith S. *Augustine* takes
his

his name, *à faciendo* from doing: *Fides dicitur ab eo quod fit, interrogo ergo te, &c.* Faith is called of that thing which is done. I therefore demand of thee whether thou beleeuest? thou sayest, I beleeue: doe that which thou sayest, and it is faith. There is a sound of syllables, and a signification of two things in the pronounciation of this one word *Fides*: the first is *à facto*, of the deed doing: the second *à Deo*, of glorifying God. Therefore in euery action let Gods glory bee our chiefeft intention. Dost thou come to a Sermon with a purpose to increase thy knowledge, and better thy life? thou runnest well: Dost thou come to censure thy teacher, and delight thine care? thou runnest ill: Dost thou study to preach and write that Gods glory may bee amplified, and mens consciences edi-

F 2

fied?

vatoris præceptoris, ubi in legatione Anno 1523. ad conuentū Norimbergensem cōqueritur, A planta pedis in Papatu usq. ad verticē capitis, nihil esse sani in toto ecclesiastici ordinis capite. Si tanta corruptio in capite, quanta in corpore?

Vt gubernator fluctus affilientes negligit, manum in clauo habet, oculos in astris: sic nos oportet, quod bene agimus agere, et mentem ad Deū referre.

Possessus

fied? thou runnest well: If otherwise thou runnest ill: and as *Possessus*: If any man doe these things, compelled by humane glory, let him take heed lest the shew of this deceitfull glory, take away from him eternall glory. Let him thinke hee must seeke after this, seeing the fashion of this world passeth away, and one day shall destroy and bring to ashes Libraries, Bookes, and Writings. Therefore euermore ayme at the right end; if it be wrong, pray with the Prophet *David*: *O that my way were directed to keepe thy Statutes.*

Psal. 119.5.

CHAP. 6.

CHAP. 6.

The Christians speed compared to diuers things of quickest motion. To helpe vs forward heerein two impediments are to be remoued; sinne generally, conuetsues more particularly.

SEcondly run swiftly. Many are full of excuses, which like plummets of lead tyed to their heeles, hinder their speed in the wayes of God. I will (say they) when this thing or that thing is done, intend the businesse of my soule: O foolish man, the dealings of this world are like the waues of the sea, one succeeding another: if thou tarriest till thy busines bee done, it is as if thou stoodst by a rivers side, determining to stand till the streame bee stopped. Farre other wise is it with the Saints of God, who doe the busines of the soule with such

Isai. 60. 8.

Psal. 127. 4.

Can. 2. 8.

Ioh. 13. 27.

* Pro. 13. 5.
*Sic volunt
 omnes Chri-
 sto frui, sed
 non imitari:
 non curant
 querere, quæ
 tamen desi-
 derant inue-
 nire; cupien-
 tes consequi,
 sed non sequi*
 Bern. Ser. 21
 sup. Cant.

haste and celerity, as they are compared to diuers things of quickest motion; as, *Who are those that flye as a cloud and as the dones to the windowes?* and *As arrowes in the hand of a mighty man:* and *He commeth leaping vpon the mountaines, and skipping vpon the hills.* And our blessed Saviour the example of examples, that he might shew his readinesse in the worke of our redemption, said vnto *Indas: That which thou doest doe it quickly:* teaching vs that as he made haste to saue our soules; so should we make haste to amend our liues. But the *"Suggard, vult et non vult,* Hee will and he will not. The crowne delights when it is offered; the race dismayes when it is commanded: Hee desires the end but not the meanes; hee would haue his health, but receiue no pilles: hee would climbe to heauen, but

but without a crosse. And this is the fault of our age; we all desire to dye the death of the righteous, but few care to liue the life of the righteous: all wish for heauen, but will not goe the way to heauen: and so wee seuer the meanes from the end, which God hath ioyned together. Wee can happely crye, when wee are a-weary of the world, *Sauē me O Lord*: but small is the number that crye with the same Prophet, and in the same period; *for I haue sought thy precepts*. So then the meanes and the end must still goe together, and thus Gods will and mans will make a heauenly harmony: Gods will in willing our saluation, and the meanes thereof; mans will in following by Gods holy help the current of Gods will: and then comes the Spirit of God with a more supply of grace,

F 4

and

Psa. 119. 94

*Facilis vox
& communis,
Seruus sum: menti-
tur peccator
si se seruum
Dei nomi-
net. Iustus
hoc potest
dicere qui
id solum quod
Dei est que-
rit. Bas. in
Psal. 119.*

Eze. 36, 26

Heb 12.1.
*Si Sanctos
 quosq; confi-
 derare veli-
 mus, quanta
 videli et ip-
 si pro Deo
 perpeffi sunt
 qui tamen
 sicut & nos,
 fragiles & ti-
 bomines fue-
 re: & atten-
 dere nibilo
 minus, quo-
 modo non sit
 abbreviata
 manus Dei,
 sed idem no-
 bis quod &
 illis auxili-
 um gratia
 sua impen-*

and giues strength to walke
 more and more in the law
 and statute of the Highest.

To helpe vs forward heere-
 in, two things are necessary;
 that wee bee empty within,
 and vnladen without: to this
 end doth the Apostle call vp-
 pon vs, *To lay aside euery
 waight, and the sin which doth
 so easily beset vs, and to runne
 wih patience vnto the race that
 is set before vs.*

By waight is vnderstood
 that burthen of sinne which
 so presseth downe, that the
 poore Christian cannot goe
 forward in the course of god-
 liness and Christianity. Not
 only actuall sinne is heere for-
 bidden; which is the practi-
 sing of vngodlines in life and
 conuersation; but also origi-
 nall sin, wherein man is con-
 ceiued and borne into the
 world. But how can this bee
 laid aside when it doth so be-
 set

set vs, and preuaile ouer vs?
*All things are possible to him
 that beleeueth*; the reason, be-
 cause we are vnder grace; he
 that is regenerated by the
 Spirit of Christ, may by grace
 resist sinne; and so doe all in
 some measure that be Christi-
 ans indeed: They that bee
 Christs haue crucified the
 flesh, the affections and lusts
 thereof. Wee cannot attaine
 a perfection in this life, but so
 farre are wee to proceed that
 wee be new creatures; for if
*any man be in Christ he is a new
 Creature*. Euery one that by
 Faith is ingrafted into Christ,
 is a new Creature; or as the
 Originall, *κατὰ αἰσῆς*, a new
 creation: not in respect of
 the substance created of God,
 (as the brood of *Flaccus*
 grossly imagine) but in re-
 spect of the new qualities,
 which the holy Ghost crea-
 teth in the faithfull by the
 F 5 grace

dat: meritò
 sanè in nobis
 ipsi confun-
 dimur, quòd
 non solum nò
 possumus, sed
 nec volumus
 quicquid pro
 Deo sustine-
 re, qui non
 minus nunc
 nobis, quam
 olim illis est
 potens &
 paratus au-
 xiliari.
 Thaulerus.
 Mar. 9. 23.
 Rom. 6. 14.
 Gal. 5. 24.
 2 Cor. 5. 17

grace of renouation ; that they may witnesse the faith which they haue, by the fruit of good workes which they doe . And heere we may note; it is a note by the way and not out of the way ; for euery where doth it meete with a grosse and common abuse of Christ : Men perswade themselves that Christ is their Sauiour, and will pardon their sinnes, for hee is mercifull, and thereupon they take occasion to liue as they list; but let no man heerewith deceive himselfe : for they that haue absolution, haue regeneration also. A new condition of life goes with the fruition of Gods mercy in Christ. They that go on in sin haue not the pardon of sinne; the corruption of sinne must bee abolished, where the guilt of sinne is absolued; and their liues reformed that haue their sins

re-

remitted. But to reforme the life, *hic labor hoc opus est*: An hard thing it is, and a taske most tedious, to put off, concerning the inner conuersation, the old man which is corrupt according to the deceitfull lusts, and to be renewed in the spirit of the minde. For this inborne enemy hindreth Gods children so much, that they cannot goe on in the wayes of piety; and therefore wee must labour day and night to bee emptie within: *Purge your hearts you sinners*. There is a bundle of sinne in every naturall heart. The curse of God for mans sinne laid vpon the earth, (*Thornes and thistles shall it bring forth*) lies vpon every vnconverted heart; out of which comes nothing but euill thoughts.

There must bee an euacuation, this then must be purged out; for this naturall enemy so

Ephes. 4.
22. 23.

Iames 4. 8.

Pro. 22. 15.

Genes. 3. 18

Mat. 15. 19.

clog-

cloggeth Gods children, they cannot walke in his wayes so cheerefully as in duty they ought, and in good will desire: but oft doe they fall, or if they stand, they stagger and pace it very faintly.

*Exhorrescis
nomen Dia-
boli, cur non
exhorrescis
ipsius opera?
cur non Dia-
boli exhor-
rescis imita-
tionem, cum
sic horres ip-
sius nomen?
Anselm.*

Reu. 6. 16.

Hard-hearted sinners feelee not this burthen, for it is a spirituall burthen: no maruell though it bee not felt of them that are all flesh, and no spirit. Corruption is not felt by corruption, but by grace. And the Diuell helps them now to beare this burthen: but the time will come when all the burthen shall lye vpon their owne necks; and then will they crye: *Fall on vs mount-
tains*; feeling sinne then a heavier burthen vpon their soules, then all the mountaines in the world vpon their backs. Therefore we must purge our hearts from all sinne; for any one sinne not repented, presently
by

by the weight thereof draweth a man to more sin; from lust to adultery, from adultery to murther. This was *Dauids* progresse: great sinnes they were, and great finnes require great sorrowes: my sins, may I cry, may euery man cry, are great, exceeding great: O Lord rent my heart, and giue mee feeling of them; cleaue it asunder by thy piercing Spirit, that it may flow the teares of repentance: what is wanting in me, accept it in Christ, O Father of mercies; for in him I know thou art perfectly pleased. But alas, alas, many men haue many finnes, and no sorrow; many haue those two great finnes *Dauid* had, and affect them with the dearest loue of their hearts; if not these, as great as these. Wee cannot report of this Age, as Church-wardens doe in their billes of presentment,

sentment, *Omnia bene*; for as there is no man so euill, but hath in him something commendable: so there is no man so good, but hath in him somewhat reproveable. And surely our finnes are exceeding many; which as so many logs lie in the way that we cannot walke vnto heauen. Is not our pride intollerable? Our couetousnesse vnlimitable? Our wrath vnappeasable? Our contentions irreconcilable? Our blasphemies execrable? Our profanenesse abhorrible? and our drunkennesse incorrigible? Every man welneere, wanders in the way of his owne heart, and in the sight of his owne eyes, as if hee should neuer come vnto iudgement. Well, if wee would prevent this iudgement, wee must iudge our selues heere; sigh and bee sorry for that which is done; and haue a
care

care and conscience for that which is to come. Thus dejected men are to come vnto Christ, and he will ease them in all things; and being iustified, shall be sanctified, and annoynted with the oyle of grace, to runne swiftly in the wayes of Gods commandements. My soule thirsteth (O Lord) my soule thirsteth to runne the race, and receiue the crowne which thou hast laid vp in store for those that loue thine appearing. I know the race is long, and the time is short; my power small, and the aduersaries great; who cannot digest, that wee poore wormes of the earth should bee aduanced to that glory from whence their pride cast them downe. Enlighten therefore mine eyes, that I sleepe not in death: increase my strength: that I faint not in the way: Let thy grace fight for

for me, lest the enemy say, I
haue preuayled ouer him.

John 14.2.

The second thing to make
our Course swift and speedy,
is, That we be vnladen with-
out. *In my Fathers house* (saith
the Sonne of God) *bee many*
Mansions. It is *Domus speciosa*
et spaci-osa: where is no scant
of bewty, nor want of roome:
but the gate to his house is
low and streight, and there-
fore it requires of the enterers
a stooping, and a stripping. The
loue of riches admitteth nei-
ther: So doe wee abuse the
goodnes of GGD, that for
dona Dei, we may cry, *condona*

1 Cor. 9.25

Deus mi. Every man that stri-
ueth for the maiesty (saith the
Apostle) *is temperate in all*
things: He abstaineth from the
act of venery, which abateth
the vigor; from solnes of meat,
which pampereth the flesh;
from abundance of cloathes,
which cloggeth the body;
from

from excesse of drinke, which
 quelleth the spirits. All these &
 many more tēporall things are
 the burthens we must cast off:
 they are as a paire of shackles
 about a Runners feet. But of
 all burthens, the most burthen-
 some to a Christian soule, is
 the care of the world, and loue
 of riches. I knowe couetous
 men are troubled with a dis-
 ease called, *Noli me tangere*;
 and reproofe is a bitter pill
 that cannot bee brooked:
 yet great is our charge to de-
 claime against sinne, and pro-
 claime death and destruction
 if men will not amend. If wee
 please men, we displease God;
 if we displease men, we please
 God. Our duty must be done
 whatsoeuer come of it; and
 done it must be with all autho-
 rity: for it is a matter that con-
 cerneth our soules and your
 soules, our liues and your liues,
 our deaths and your deaths:
 and

and therefore pardon vs if we vse vpon any oportunitie such importunitie, in a matter that toucheth our weale or woe. Thus are wee faine to apologize and speake for our selues when we speake against sinne, and especially against that damned sinne of Couetousnes, which can neuer be cured, but by an extraordinary touch from the hand of heauen.

Isa. 58. 9. 10

The Prophet *Isaiah* is bold with the couetous of his age, that hee sendeth out (as it were) hot thunder-claps against them. *Woe vnto them that ioyne house to house, that lay field to field till there bee no place, that they may be placed alone in the midst of the earth. In mine eares, saith the Lord of Hosts: of a truth, many houses shall be desolate; euen great and faire, without inhabitants; yea ten acres of Vineyard shall yeeld one Bath, and the seed of an Ho-*

mer

mer shall yeeld an Ephab.

The Prophet laies downe here what Couetousnes is, and how it is punished. *Austen* defines it to be an insatiable and dishonest desire of any thing. *Aquin* defines it to bee an immoderate lust after riches and money. It is to be auoided because it is sinne, and especially, because it is a sinne that admits no intermission, no satisfaction, no compassion.

No intermission doth Couetousnes admit: They ioyne house to house, and lay field to field; not that it is vnlawfull to haue many houses, many fields, if righteously gotten, and rightly imployed: (for *Abraham, Lot, Isaac, Iacob &c.* had large possessions; and many good men at this day haue them) but that same vniust *uoluntia*, coueting still to haue more, is stil condemned; when either Lion-like we seaze vp-
on

on other mens goods, or Foxe-like we winde them into our owne custodies.

1 Cor. 6. 18

It is certaine, no vices are to be extenuated: yet by way of comparison, some are more odious then others. *Paul* makes Fornication to be worse then other finnes. In like manner, other finnes, in respect of Couetousnes, we may in some sort lessen: (I stand the more vpon the aggrauation of this sinne, because it is in these our daies amongst many accounted no sinne, and the worst that is spoken of it, it is but a point of good husbandrie) the Drunkard doth not alwaies drinke; the Incontinent person doth not alwaies commit the act of vncleannes: but the Couetous man night and day torments himselfe with the cutting cares of a couetous heart; lying downe and ryling vp, these euer attend him; no
not

not vpon holidiaies they rest
from their labour; and like an
hunter they lie in waite for a
prey.

Amos 8.5.

Micah 7.2.

There is no Tyrant so cruell
as couetousnes, which with
incessant care and labour sla-
ueth the man that is subiect
vnto it. It draweth him
through fields and woods,
sea and land, in the cold of
Winter and in the heat of Sô-
mer; night and day; in raine,
winde, and danger; admitting
no rest; and all to seeke and
hunt after goods. And that
which is to be wondred at, in
both the Testaments, the
Saints of God (as one well ob-
serueth) haue beene noted to
bee subiect to diuers infirmi-
ties; yet none tainted with this
enormitie of Couetousnes.
And *Luber* confesseth of him-
selfe, Though he were a fraile
man, and subiect to imper-
fections, yet the infection of
coue-

Scult. in II.

Couetousnes neuer laid hold vpon him. I would wee were all *Lutherans* in this, to follow him in a quiet contented minde; and not so to seeke after the things of the world.

As Couetousnes admits no Intermission, so no Satisfaction: they neuer leaue ioyning house to house, & laying field to field, till there be no place. Elegantly doth *Bernard* place Lady Couetousnesse in her coach, whose wheels are foure; Pusillanimity, Inhumanity, Contempt of God, Obluion of death; the Horses are Rapine & Tenacitie; the Coachman, Insatiabilitie. And see how the Sonne of *Syrach* describeth this Coach-man, *A Couetous mans eye is not satisfied with his portion, and the iniquity of the wicked drieth vp his soule.* And the Sonne of *Danid*, *Hell and Destruction are neuer full,*

Ecclus 14-9

PROV. 27. 30

full; so the eies of a man are neuer satisfied.

The state of the Couetous person is not vnlike the state of *Tantalus*, whom the Poets faine to stand among sweet fruite, and in water vp to the lippes; yet died for hunger and thirst. Through his labour hee replenisheth his Cellers, Garners, and Coffers with goods; but Couetousnes layeth vppe the keies, and taketh from him the vse of them, either for himselfe, or for others. As *Lucian* compareth him to a Dog lying in the hay, which when hee cannot eate it himselfe, with his barking will not suffer others to eate thereof. Or like they are to the Indian Ants, or Emmets, who gather the gold and keepe it; yet neither can vse, neither will suffer men to haue it, so farre forth as they may.

And thisfinne admitteth

Taff.

no

no Satisfaction, so no Compassion: *That they may be placed alone in the midst of the Earth: or with an Interrogation, Will ye dwell alone in the midst of the Earth?* Thou, (O thou) that art malice it selfe, why with bleared eyes dost thou looke vpon euerything, that is not within thine owne hedges? Will nothing satisfie thy vnsatiable eie, till it bee closed vp with a spade-full of dust?

Man is a sociable Creature, not borne alone to himselfe: now the Couetous man takes away the communion of humane life, and (if it were possible,) hee would thrust all men out of their possessions, and liue alone vpon Earth; *eating, as Salamon speakes, the bread of wickednes, and drinking the wine of violence.*

Doth a sinne that is so continuall, so insatiable, so vnmercifull

PROV. 4. 17.

mercifull, please GOD? How can that please him that hee is so displeased withall, and seuerely doth punish it? Hee is offended at it, when hee cryeth, *Woe vnto them &c.* The World accounts Couetous men, the onely men, the happy men; each one seekes their acquaintance, and desires their alliance: But God contrarywise crieth out against them, *Woe vnto him that buildeth a Towne with blood, and erecteth a Citie by iniquitie.* And Christ, in the new Testament, listeth vp his voice against the Scribes and Pharises, *Woe vnto you &c.* As he is offended at it, so doth he punish it: first, either with the desolation of houses, or barrennes of fieldes and vineyards.

With the desolation of houses, *Of a truth, many houses shall be desolate.* What is the cause that many rich and no-

G

ble

Vnde Zeh-
ner in A-
dag. *Si quis*
opibus affli-
at, plerique
eum in ex-
trema saltē
consanguini-
tatis linea
tangere, vel
alioqui sese
in eius ami-
citiam insi-
nuare cupi-
unt. Hinc
illud Me-
nandri:
Omnes pro-
pinqui sunt
viris felici-
but.

Abac. 1. 12.

Mat. 23. 14.

Isai. 33. 1.

*Iniusta opes
que cūmo-
rantur cum
malis, si flo-
ruerit pau-
lulum, domo
euolant, Eu-
ripin Ele-
stra.*

ble families haue decayed, and come to nothing? They haue beene founded vpon the field of *Acheldama*, and so by the Law of requitall, they haue beene iustly dealt withall, and so had like for like: *Woe to thee that spoylest, and wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoyle, thou shalt bee spoiled; and when thou shalt make an ende to deale treacherously, they shall deale treacherously with thee.* And this desolation of houses is so sure and certaine, that God binds it with an asseueration of a truth. Euery day doe wee see the assured truth of this commination; for the Couetous wretch overthrowes his owne house, or it is taken from him by the Soldiers, or thrust out of all by Death.

As with desolation of hou-
ses,

ses, fo with barrennes of fields
and Vineyards, doth the Lord
punish this sinne : *Ten Acres
shall not yeeld &c.* The cause of
sterilitie, besides ebrietic and
prodigality, is Couetousnes.
The punishment of Couetous-
nes will assuredly light vpon
those that are giuen vnto it,
because it is confirmed with
an oath of God, as in the Pro-
phet; and confirmed in deed,
as in an other Prophet. *Let no
man therefore goe beyond and
defraud his brother in any mat-
ter, because the Lord is an aue-
nger of all such.* He will lay wast
thy house, make barren thy
fields; hee will thrust thee out
of thy Fathers house in hea-
uen; where for light, thou shalt
haue darknes; for ioy, sorrow;
for glory, ignominy. If thou
wilt not beleue mee, beleue
the Euangelist, *It is easier for a
Camell to goe through the eye of
a needle, then for a rich man to*

Micha 6.15

Amos 4.2.

Zach. 7. 13.

1 Thes. 4.6.

Mat. 19. 24.
Nunc citius
tenuis per
acut transire
foramen
Deformis po-
terunt im-
mania mē-
bra Cameli,
Quam que-
at ut diues
caelestia reg-
na videre.
Iuuen.

1 Cor. 6.10.

enter into the Kingdome of God. Belceue the Apostle, The Couetous shal not inherit the Kingdome of God.

Mat. 6.30.

I, but will the Couetous say, My children must be bred and brought vp. Hee is most rich that feedeth the Birds, and clotheth the Lillies. Will hee bee carefull of them, and neglect thine? No, no, he will neuer doe it: the reason is giuen by the Euangelist, If God so clothe the grasse of the field, which to day is, and to morrow is cast into the Ouen, shall hee not much more clothe vs? Hee

1 Tim. 5.8.

that cares not for his Household is worse then an Infidell, doth the Couetous againe obiekt for himselfe. I answer, Thy Children by reason of the couenant, are of the household of God, and hee will care for them. Shall wee that are born to better things, and put our trust in God, feare that hee will

will sayle or forsake vs? Wee are more precious in his sight then either fowles or hearbs, vpon whom neuerthelesse, he sheweth a manifest care to seede them. Will the hougholder take care to water the hearbs of his Garden, or to fodder his Cattell, and suffer his men & maids to famish for hunger and thirst? or will he take care for his men & maids, and let his owne children starue? The prouidence of so possident a Father, will by no meanes suffer his own to lacke for any necessary thing he can minister vnto them.

Againe, hee replieth: It is good forecast to prouide for a rainy day; age creepeth fast vpon one, and therefore it is no small wisedome to prouide for that time, when both head and hand are vnfit for employment. Know thou distrustfull man, that puttest
more

Isai. 46. 4.

more confidence in a penny in thy purse, then in all the promises of God; that God, (if your faith be firme in the words of his mouth) will carry you to your old age, to your gray hayres. *I haue made (saith the Lord) and I will beare, euen I will carry, and will deliuer you.* If thou hast receiued lesser things, hope for better; dost thou hope for things eternall, and despairst for the temporall? Neuer doe it, neuer doe it: follow thy calling in the feare of God, and in the compasse of a good conscience, and leaue the successe to the Lord.

But because it is as hard a thing for the Lord to conuert the heart of a couetous man, as to turne water into wine; therefore I will the longer stand vpon it. If I can moue but one heart that shall reade these lines, I haue my desire,

leauing

leaving the blessing to God,
to worke a miracle. I will
deale all kind of wayes with
him, by way of excursion and
skirmishing as farre off with
the speare, and neere at hand
with the sword, if by any Art
I can wound this sauge beast
and make his heart to bleed
with remorse for his sin.

Euery man had rather bee
a *Dives*, then a *Diuus*; a rich
sinner, then a poore saint. *Varro*
thinke (but falsly) that *Dives*
comes of *Diuus*, and hee gi-
ueth a reason no lesse false,
that a rich man (like God)
seemes to want nothing: but
Dives is called *Diuus* in the
same sence as is *Auri sacra*
fames; which is not therefore
called holy because it is ho-
ly, or that it maketh men ho-
ly; but because it is execrable
and of holy men makes pro-
fane worldlings: and so *Dives*
is called, *quasi minime Diuus*.

G 4

God

*At auaritia
diuites facit
inter diuiti-
as indigere:
hoc iudicium
Dei est, ut
in eo in quo
quis delin-
quit punia-
tur, ut sem-
per indigeat
qui semper
indigere ti-
met. Pet.
Rauen. in
Sermon.*

Psal. 8. 6.

God hath made man to command riches, and not riches to command man: and therefore the Psalmist saith: *God hath put all things vnder our feet.* Wherefore doth not the Psalmist say vnder mens hands, noting the dominion man hath over the workes of Gods creation? The reason is double (as some doe alledge.) First, because wee should not make *infimum bonum*, *summum bonum*, the lowest good our chiefeft good. Secondly, because wee should make it a ladder (as being vnder the feet) to climbe vp to God in heauen. If wee bee aboue riches, shall wee make them aboue vs and inuert the order of nature? Let the Seruant rule, and the Master obey? Death stands at the doore, and gray hayres growes vpon many of our heads; what more absurd, then the lesse way

way wee are to goe, the more
to loade our selues with pro-
uision, and as the way shor-
tens to increase our bur-
then.

It is a good obseruation:
that Common-wealth cannot
decay where Iustice remaines
for the poore, punishment for
the bad, weight and measure
plentifull; and chiefly if there
bee good doctrine for the
young men, and little cou-
tousnes in the old.

O miserable people, that
liue poorely to dyerichly, and
are most couetous in their de-
clining age, poore deluers of
the earth, and miserable slaves
of vnrighteous Mammon;
which hope (as if their liues
were riueted vpon eternitie) to
liue the yeares of *Achusa's* age,
and are not sure of an houre.
What doe you meane, if the
time be so short, to consume
your selues with cares, as the

*Longa des-
ideria incre-
pat brevis
vita.*

Avarus stultus dicitur, quia improbo labore congregat ea, quibus forte nunquam est fruturus: quia thesaurus ibi congregat ubi omnes antecessores illos amiserunt scilicet in mundo quia usque patitur, quia sua non sunt: quia ex domino facit se servum; quia laqueus querit, quibus se, suosque uxorem, liberos, totam familiam strangulet et perdat in aeternum.

Art. medic.

rust doth the iron? What doe you meane to lose your being to gaine the meane to bee? misse the end, to attaine the accessories? what a superlative folly is this?

This sin imbarke men in the Ship of fooles; for every sinner (but most of all the covetous sinner) in Gods Dictionary is no other then a foole, and he whom God nameth a foole is a foole indeed; and so let him take himselfe, and amend his fault. The worst and greatest folly that can be is this, to preferre Mammon, before the Messias; gold before God; money before mercy; the Creature before the Creator; and this they doe, when nearest their graves.

Looke vpon all ages and orders of men; and see how carefull they are after the world; and how carelesse for the soule. The Country Cormorant

morant makes his aduantage of his poore neighbours distresse, and raiseth the market as hee sees his need. How oft doth he couet his neighbours house, and tossie his head from one end of the pillow to the other, how to compasse this piece of land, and that? not weighing how well hee may spare it, but how well it would fit him; this close, and that garden, and such a tenement must be had (so sicke is *Ahab* for *Naboths Vineyard*) to the wringing out of teares from the husband, his wife and poore Children, and to the vtter vndoing of them all. Occupied also hee is about temporall and worldly matters, and spends the whole time of his life in scraping after the scrappes of Mammon; for riches, though the blessing of God, yet are they but the blessings of his left hand, and

Diuitias inuenisti, requiem perdidisti: cum vigilas de his cogitas, cum dormis latrones somnias, in die sollicitus, in nocte pauidus, semper mendiculus.
Aug.

and but meane reliques, if compared to spirituall riches the true goods indeed: though from the dawning of the day to the shutting in of the evening, the men of the earth toyle and moyle in the earth, they are neuer satisfied. Their minde as much troubled in the night as their bodie in the day, casting how his fields may stand thicke with corne, his fold abound with sheepe; how to buy cheape, and sell deare; but what should become of Church and common wealth, nay of the saluation of his owne soule, he little regardeth, and hath no conscience at all. Thus *rius qua fluit canat terram*: A river where it runnes along, galleth the earth; and the passage of temporall affaires fretteth the conscience.

Leave the Countie, and come into the City: Is not this the

the generall acclamatiō, one to another, in the practise of their liues, which the Poet speakes in an *Ironia*? *O cines cines, quærenda, &c.*

First coyne, then Vertues, thus doth *Ianus* sing:

And this through mouthes, of youth and age doth ring.

Tradesmen and Merchants, what labour doe they take, what Voiages vndertake, what losses sustaine, what perils adventure? and all to grow rich and great, in the world.

Lawyers and Officers (they that thinke themselves to bee touched let them learne to amend,) the world speakes hardly of them, and I feare they deserue it. But as for the graue Iudges, worthy Fathers of the Law, and other vpright professors of that Facultie; I hope Godlinesse is their chiefe gain, and right
and

and peace, is their greatest ioy: such are both *Pacifici*, and *Pacifici*, Pleaders for Peace, and leaders to Peace.

Epig. H. S.

Line iust (Iustinian) still:
shield, sun, suppress;

Good-mens good cause, Bribes,
Bawling peevishnesse.

As for the rest they are deservedly blamed, that confine all their practise, not within those ancient bounds, *vizq, ad aat*, but with those vsuall bonds, *vizq, ad crumenas*. The old position was, Iustice is to be preferred before profit; but now the termes are transposed in the proposition, and the auaritious desire of hauing neuer disputeth of the equitie of the cause, but of the vtility: kind men such are, but where they do take; hardening their hearts against the cry of the poore. If a man come to demand iustice, he shall speed ill, hauing no money to giue, no

coyne

coyne to present, no friends to
speake, his cause is like to fall.
Suppose out of two mites hee
giue one; the rich aduersaries
horse, eates vp the poore cly-
ents oates. There needs no,
Oedipus to vnfold this riddle.
In the end the poore sheepe,
that lost but a locke of his
wooll in the country, loseth
his whole fleece in the City;
consumeth what hee hath,
spendeth his time, loseth his
hope; and falleth his suit, be it
neuer so good and honest. A-
mongst suiters in loue and in
law, money is a common med-
ler & driues the bargaine and
businessse to an vpsshot: by it,
those contract their Mariage,
& these conclude their peace.

The single man (to pro-
ceed in the induction) though
hee know it a danger to his
saule, to match with a bad vn-
equal yoke fellow, that breeds
much vniquietnes in an house,
(for

*Quid non
spemus,
si numerus
posideamus?
Omnia nu-
mus habet,
quod vult,
facit, addit,
& aufert.*

PROV. 27. 25

(for, as one saith, there can be no good agreement in that house, *in qua Gallina cavat, et Gallus tacet*, wherein the Hen doth crow, and the Cocke holds his peace; alluding to that in *Prov. 27. A continuall dropping in a very rayney day, and a contentious woman are alike.*) Yet if she bee neuer so bad, neuer so shrewish, so shee be rich and wealthy, she is preferred for choice, before a Vertuous woman: for, *dei non Deus*, maketh matches on earth. Elder times held her to have sufficient dowry that was virtuously endowed: but these latter, hold her good enough that hath goods enough. What suites, what friends, what expences, are made to bring it to passe? Thus wealth is the marke that all men shoot at: what need I to make a tedious enumeration of all orders and degrees of men, when

*Vt trutina
in campis
vergit, in
qua plus pō-
deris: sic
præcis ferē
omnium in
ermyem, ubi
plus aris.*

when
Prou-
ney is
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them
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hath
own
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plus
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mean
cies
the r
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tres,
give
shape
and
so th
life
and
the
flye

when experience proues the
Prouerbe too true, Mony, mo-
ney is the man?

χρημα
χρηματις.
πρ.

Let euery one write downe
all the cogitations and imagi-
nations that runne in his head
by the space of a day, & reade
them at night; & he shal finde
that scarce one of an hundred
hath beene of God and of his
owne soule, but rather touch-
ing the world, and the flesh:
*plus credentes oculis quam ora-
culis*, more trusting to the
meanes they see with their
eyes, then to the Author of
the meanes, set downe in the
words. These *terrigena fra-
tres*, may with the Athenians,
giue for their badge, the *Gra-
ssoper*, which is bred, liueth,
and dieth in the same ground:
so their whole desire, both in
life and in death, is on earth
and earthly matters. And as
the *Grassopper* hath wings, and
flyeth not; sometimes shee
hoppeth

hoppeth vpward a little, but presently falleth to the ground againe: so they haue some light and short motions to godlinesse; but they returne to their old affections of the world againe, their portion being onely in this life.

It is no poynt of wisedome, but rather of extreame foolishnesse, to lap the dung of the earth in a cloth of gold: but our will and vnderstanding, purer then the purest gold, shall we laie vp in them, the loue and cogitations of riches, which *Paul* counts no better then dung? Few there be that so account of the world, and few that will say as *Bernard* once said, when a great masse of money was taken away, that should haue builded a Monastery; the losse did so little touch him, that plainly hee replied at the report of this tidings: *Benedi-*
ctus

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 The
 Poets
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Qui Deus, qui nobis pepercit ab hoc onere, Blessed be God, that hath spared vs frō this burden. But frō the least to the greatest, every one is ginen to conetonsues.

Ier. 6. 13.

Māmon strikes a deadly hunger in the soules of his seruāts.

The Misers purse is like the Poets labyrinth, what money comes in, neuer goes out: the couetons heart neuer cries ho, for riches do not feed the hungry soule, but rather augment the hunger of the soule: his appetite is infinite, deuoures all, like *Pharaos* leane Kine, and yet is neuer the fatter. Who would serue such a cruell Maister, such a sauage Monster? for *Mammon* is a monster, whose head is as wise as the serpent; whose mouth as wide as hell; whose eies as sharpe as the Onix; whose sent as quicke as the Vultur: whose hand as fast as the Harpy; whose belly, as insatiable

Avarus est omnium pauperrimus, propter habendi cupiditatem: omnium afflictissimus, propter amittendi timorem.

as the wolfe, whose feete as
swift to shed blood, as the Ly-
oneffe robbed of her whelpes.
What good to bee looked
for from this idoll of riches?
What reward doth he give to
his seruants? In temptations
he doth not care; in supplica-
tions he doth not heare; in tri-
bulations he doth not helpe;
in dissolution of soule and bo-
dy he doth not saue.

O how true, one day shall
the greedy mucke-minded
man finde it, when hee shall
reap no more profit by riches
then the Mule by her bur-
thens; which travelling all
the day long, and comming to
her Inne at night, is vnloaden
of all the gold, siluer and pre-
tious things she carryed, and
so is put in a stable, full of
gaules and bruises. And what
are many great ones of the
earth but as mules loaden
with gold and siluer? and
when

when
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when the night comes, and they are to bee lodged in the house of death, of all are they stripped that euer they possessed, and goe quicke vnto hell with gauled consciences. All that is said of this sinne is but a vaine charme to a deafe adder. Well, the couetous wretch that will not be charmed, shal bee sent away with a *non conuertetur*, he will not be conuerted: his mouth that speakes nought but the horse-leeches language, Giue, giue, shall one day be filled with a shouell full of mould, and his *nuquam satis* quitted at the last with fire enough in the depth of hell.

Wherefore let vs cast off all burthens within and without, and especially the loue and desire of riches, Lady Regent of all the *Labans* and *Nabals* of this present age; and take this *item* with you, you that preferre

*Superbia
clausit dia-
bolo calum,
gula primo
parenti ab-
stulit para-
disum, auaritia diuiti
aperiunt in-
fernum.*
Hugo lib.
de claustr.
animæ.

*Quid nunc
diuitia quid
fului vassa
metalli con-
geries?*
Claudian.

*Celi transi-
bunt, elemē-
ta calore sol-
uentur, terra
et eius opera
exurentur.*

1. Pet. 3. 10.

*Ergo nihil
quicquā co-
rū quæ sunt
in celo &
terra cordis
nostri fundū
amore possi-
deat. Aph.
fac. Geih.*

*Extingue er-
go conscien-
tia vermem
per deuotio-
nis seruorē,
ne morsus e-
ius æternum
tibi pariat
horrorē: ex-
tingue hinc
interiorem
ignē per la-
chrymas, ut
ad cælestis
refrigerij
peruenias
delitias.*

preferre this perishing pelfe of
the world before the euer-
lasting riches of heaven (as
childish a weakenesse as that
of *Honorius* the Emperour,
who preferred an hen before
the City of Rome.) All that
you hooke and scrape toge-
ther shall bee turned into a
worme; not onely a worme
of conscience, cares, feares,
and griefes; but also into that
eternall worme whereof our
blessed Sauour speakes: *Their
worme dyeth not, and the fire is
not quenched. Marc. 9. 44.*

The covetous dreame with
Pharaoh of fat kine, that is, the
delicacie of the flesh, and of
full eares of corne, that is, of
plenty of wealth; but they
never dreame of leane kine
and of thicke cares, what tor-
ment shall pine and pinch
their body, and what penury
shall succede their plenty; till
they finde the exposition of
their

their dreame in hell, interpreted by the true *Ioseph*: *It is easier for a Camell to go through the eye of a needle, then for a rich man to enter into the Kingdome of God.* Wee haue three witnesses of this fearefull sentence, that cannot bee excepted against: *Math. Marke, Luke.* Is there any so mad that will not belecue what they say, choosing rather to lose their soule, then to forgoe their substance? setting riches at the heart, and godlinesse at the heeles? keeping all, and giuing nothing? Therefore no maruell if the saluation of such bee as it were a miracle. When Christ told his disciples how hard a thing it is for rich men to get into heauen; and they replyed, *Who then shall bee saved?* in the 18. of *Luk.* 27. Christs answer is: *The things that bee impossible with men, are possible vnto God.*

As

Mat. 19. 24.
In caelis di-
ues cur raro
ascendit a-
marus?

Poenitet ex-
pens, pra-
terea nibili.

Owen.

Mat. 19. 24.

Mar. 10. 25.

Luke 18. 25

As if God did vse his omnipotent power to bring a rich man vnto Heauen.

Now that our soules may be deliuered from the losse of heauen, and paines of hell, euery one bee content with his *God*, and say with the Apostle: *Having food and rayment, let vs therewith bee content.* If we expect a blessing on our labours, continuance in peace, comfort in affliction, content in life, patience in death, and triumph after death; let all thou sayest, doest, and thinkest, sauer of righteousness and holiness; neuer come to *quotidianum panem* (as *Brentius* speaks) without *de nobis*; whatsoever thou hast, take it at Gods hands, let righteous dealing be thy receiuer, and bounteous liberality thine Almener, and at last thou shalt find God thy gracious Rewarder. And

as

1 Tim. 6. 8.
Si mihi sit
victus, mihi
sit honestus
amictus,
Cum Christi
iunctus cog-
nitione, sat
est.

Sic tene que
huius mundi
sunt, vt per
ea non tene-
aris, vt ter-
renas res pos-
sideas, non
possideas, sit
res tempora-
lis in usu, e-
terna in de-
siderio. Gre.
hom. 36. in
Euangelist.

as a Father saith ; If worldly riches bee wanting, let them not bee sought after by euill meanes in the world : if abounding, let them be kept by good workes in heauen ; they ought not to puffe vp, nor cast downe a manly Christian minde. Gaine nothing but that which may be had with a good conscience . If the riches of the world may not be got and kept with Gods law, nor our liues continued without danger of our soules; farewell riches, farewell life and all, so we may be happy in heauen and there reigne for euermore. If this resolution wee haue, the comfort will be so great, my heart is not able to conceiue; but this I know you shall finde to liue in credit with men, and dye in peace with God; and escape those pangs, which when you feele, you will bee willing to

H

buy

*Quid profuit
tunc tibi &
diues diuiti-
um? Habes
terra arab-
is ingera
tot terra ar-
boribus con-
stita tot alia;
montes, cam-
pos, salus,
fluvios, ri-
uos, & ve-
nas aquarū.
Quid igitur
posseas? Nōne
tres in uni-
uersum cu-
biti te expe-
ctant? Nōne
paucorum la-
pidum onus
ad insalutis
corporis cu-
stodiam suf-
ficiet? Cuius
gratia labo-
ras? Cuius
gratia ini-
quē agis?
Quid manes
supulas, &
Haf. Conc.
ad Dia.*

buy out with the losse of all
that you haue: but if all be fish
with you that comes to the
net; and any thing to be done
wherein something is to bee
gotten; then say vpon your
deathbeds, I lye, if you bee
not giuen ouer to haue no re-
membrance at all to sigh for
sinne and ~~l~~ for mercy; and
so goe into torments like a
foole to the stocks.

There will a time come
when the same message shall
be deliuered to the oppressor
and Vsurer, as was to *Ezechias*:
*Set thy house in order, for
thou shalt dye: Set thy wrong
gotten goods in order, for dye
thou must.* Without restitu-
tion no remission; without re-
mission no saluation. It is *Au-
stinus maximus*, and grounded vpon
that truth that shall stand
for euer: *Non dimittitur pecca-
tum, nisi restituatur ablatum.*
The sinne is not forgiven, vn-
lesse

lesse that which is taken away
be restored: so that restitution
of necessity must be made, ei-
ther (as *Latimer* speaks) in ef-
fect, in very deed if thou bee
able, or in affect and good wil,
if vnable. Euermore engraue
this doctrine in the tables of
thy heart, and carry it to thy
very graue: That God is neuer
pleased with any thing that
is ours, whiles we keepe that
which is none of ours: and
therefore deceiue not your
selues, thinking in age to a-
mend, or to make restitution
at your death; for it is not a
poynt of wisdom, nor of
Christianity, to desire so much
time to offend, and yet will
neuer espye any time to a-
mend. And without amende-
ment and restitution, what
then remaineth, but to de-
spaire, dye, and bee damned?
which the Lord forbid for
his own name sake, and giue all

*Dant tria
genera homi-
num paupe-
ribus: primi
tractis paupe-
rum impor-
tunitate: se-
cundi, moti
pauperū pre-
ceterū pra-
uenientes
precl. Primi
bonum seculi,
aliū, melius:
tertium, op-
timum.*

mercilesse mammonists grace
in time to repent; and then I
will assure them vpon the
word of truth, the mercy of
God will stand before the
gate of hell, and not suffer
their soules to enter therein:
and not only grant this priua-
tiue blessing vpon them, but
also a positiue blessing, euen
blessednesse it selfe in the
highest heauens. I draw to-
wards an end for this poynt;
and say with Saint *Austen*:
I admonish you rich men,
giue eare you poore men; bee
ready to distribute and com-
municate to the poore and
needy, giue before they aske,
at least denye not when they
asse, and weed out that euill
lust of couetousnesse: and yee
poore and needy heare the
Apostle: *Godlinesse is great
riches, if a man bee content with
that hee hath.* You haue the
world common with the rich,
the

the same ayre, the same light,
the same seasons of the yeare:
seeke that which sufficeth,
and seeke no more. The rich
came as naked into the world:
as the poore: what you haue,
little or much, here you found
it, heere yon leaue it: seeke
sufficiency, not superfluity: na-
ture is content with a little,
desire hath neuer enough.
They that would bee rich (not
they that are rich) fall into sin.
I speake to the wealthy, *Yee*
that bee rich, bee rich in good
workes: If riches increase, set
not your hearts vpon them, lest
yee fall into temptations, and the
snarcs of the Diuel: and do you
not feare? *into many foolish and*
noysome lusts: and doe you not
feare? *which drowne men into*
destruction and perdition: and
doe you not feare? *The desire*
of money is the root of all euill:
and doe you not feare? You
pull out of your fields the

*Fines habē-
di nobis po-
nendi, &
quod Natu-
ra satis est,
etiam cupi-
ditati-Lips.*

*Semper di-
ues est Chri-
stiana pau-
peritas, quia
plus est quod
habet, quàm
quod non
habet.*

*Leo. ser. 4.
de Quadr.*

roots of thornes, that good
corne may grow thereon, and
your bellies may haue their
filling: and will you not pull
out of your hearts the roote
of avarice; and plant vertue
therein, that God may haue
there his dwelling? O that I
were so happy as to make but
one earthly minded man, to
haue a feeling of what hath
beene said, and that they
would be intreated to spend
a few thoughts vpon the eter-
nity, which euerlastingly they
shall haue either in heauen or
in hell! and not to settle their
hearts vpon that they shall
speedily leaue! They that will
be Cittizens in heauen must
be pilgrims on earth, and long
to see the goodnesse of the
Lord in the land of the living.
O how should I poe with
such a soule vnto the glorious
presence of God. With what
sweet hymnes of consoorted
Angells

Angells would heaven entertaine vs ! Thou that preparest heaven for me, prepare me for it ! Thou that paidst so deare for it, establish me in it. Thou that art the guide of my life, leade me to it : enlighten my soule, direct it, crowne it.

Amen. Amen.

H4 **CHAP. 7.**

CHAP. 7.

*Persuerance commended in
the race of Christianity, reasons
and motives to vrge it.*

THe impediments within
& without remoued, (that
hinder our Christian course)
we shall be better able to run
swiftly : and when thou run-
nest, strue not onely to out-
run them that run with thee,
but outstrip also thine owne
selfe. If thou runnest fast this
day, runne faster to morrow:
at the point of death, runne
fastest of all. Old age is the
ground and lees of life ; and
in the faithfull man it renueth
as vnto an Eagle : for then he
seeleth more lively and cer-
tainly, the motions of the life
to come. Then hath hee the
wager almost in his hand, be-
ing neer the end of his course.
When the riuers are neare
their

their end, and approach vnto the Sea, the tide commeth towards them, & meeteth them: so when the course of a good Mans life commeth neare his end, then God commeth to meet him, & before death giueth him some taste & feeling of the life to come: and therefore wee must runne perseuerantly, as swiftly. He runnes swiftly, that with a burning desire keeps the commandments of God, knowing that it is written: *Blessed is the man that feareth the Lord, and delighteth greatly in his commandments.* Hee runnes perseuerantly, which is neuer wearied and neuer ceaseth to runne: knowing it is written, *He that endureth to the end shall be saved.* These two, to runne swiftly, and runne perseuerantly, imply a kind of contrariety; or at the least, a certaine difficulty: for hee that

Psal. 111. 1.

Mat. 10. 22.

H 5

runnes

runnes swiftly, is soone tyred,
 and giueth ouer his running:
 and hee that would not bee
 wearied, hasteth slowly, and
 goes on in his way, with a
 moderate pace. These are
 true, and therefore few there
 are, that come to the end of
 the race: but it is necessary
 for him that wil get the prize,
 to runne the race, and runne
 with all swiftnesse and perse-
 uerance; because the time
 is short, and the iourney long.
 The race of a godly life pro-
 fiteth nothing; vnlesse it bee
 finished with a godly end. As
 the league God made with
Abraham, and his seed (and
 that are we, if wee beindued
 with the Faith of *Abraham*,
 it was not momentany, but
 perpetuall: so it is meete that
 our obedience likewise, should
 bee perpetuall, euen all the
 daies of our life. And lest we
 should want a comfortable ex-
 ample

ample, to leade vs on in this continued exercise, of dutifull obedience to our God; *Enoch* is propounded, who is reported to haue walked with God continually, euen all his life long, which was 365. years, in the sincerity of faith, integrity of heart, and innocency of life: Whom the Lord of his free fauour, did translate, that hee should not see death. O happy man, so long in seruice, with so good a Lord! O blessed God, accepting so mercifully in the *Messias*, the obedience of his seruant! And shall wee leave so sound an example vnimitated? Or shall we neglect so great graces proposed vnto vs in so certaine an example? God forbid! for there can be nothing in this life more sweete, then continually to serue the Lord; neither can there bee any thing after this life more excellent

Ge. 5. 22. 24.

Heb. 11. 5.

*Cum hec vi-
ta tota sit
via ad vitam,
in ea non pro-
ficere est de-
ficere. Dio-
nyſ. Carth.
in 22. cap.
Apoc.*

Exod. 16. 26

cellent, then continually to liue with the Lord. Though wee run neuer so rightly, neuer so swiftly, yet if we giue ouer be- fore we come to the end, we lose the reward. Perseuerance is the garland that crowneth aliother vertues; this is that which brings the Church to her rest after her labour; to her peace after her conflict; to her glory after her misery; to her heavenly crowne after her heauy crosse.

The Israelites were com- manded, not once in a weeke, nor once in a month, but euery day to gather *man- na*, except onely on the Sab- bath day; to teach them and all vs, that vntill we come vn- to our eternall rest in heaven, we must neuer stand, but e- uery day bee doing some good. Like as *Apelles* po- sition was thus, *Nulla dies sine linea*, let no day passe without

a line; so be sure every day thou doe some good.

If there bee a *monere* without a *promouere*, the labour is lost: if there bee a regresse for a progresse, it is the dogges vomit, and the swines wallow. If the Lord shall say, Turne, and wee turne vnto sinne; as man keepeth the wordes, but turneth the meaning: so the Lord shall make a *Metathesis* that will not like man; he will turne the words and the meaning: *Vertentur & confundentur*, They shalbe ashamed, and turned backward.

Psal. 123. 5.

Wherefore let vs obey the Lord when he doth command. Doe well, and continue so doing, til the houre of our dying: and as the Apostle exhorts, *Follow hard towards the marke*; not after any action in this life, but for euerlasting life; not for any worldly honour, but for eternall glory; not for any carnall plea-

Phil. 2. 14.

*Ut ignis è
spice nõ uno
contuflu eli-
citur : sic in
frigido no-
stro pectore,
nõ primo ad-
monitionum
ictu accendi-
tur latens et
linguens in
notis vis illa*

James I. 17

pleasure, but for ioy in the ho-
ly Ghost; not for any transitory
treasure, but for the kingdome
of heauen; not for any other
price, but for the price of the
calling of God in Christ Iesus.

But because those that ex-
hort any to a good and godly
life (the way to eternall life,) and teach not how they may
attaine the same; doe all one,
as to kindle a lampe, & powre
in no oyle to maintaine the
flame, so that it must needes
faile and go out: Therefore will
wee in brieft set downe some
few meanes of many, how to
run in a good race, and conti-
nue so running to the very end.

The first, is an humble and
heartie prayer: for it is a grace
that is fetched from heauen as
all the rest are.

The second is, a faithfull and
diligent Meditation: The lon-
ger it dwels in our mindes, the
faster it sticks in the heart, and
the

may
speed
you
of the
fought
had m
faith;
for me
which
Judge)

the easier it is put into practise.

The third, is, the danger of Reciduiation: if wee giue ouer the good, wee fall into the euill; the latter end of that man is worse then the beginning.

The fourth is, that wee call vnto mind the singular effects of perseuerance. 1. It obtaineth of God what it will. 2. It keepeth the blessing obtained. 3. It maketh all things though difficult and distastefull, easie, and pleasant. 4. It cheareth vp the fainting spirit, with hope of reward.

Luke 11. 8.

Mat. 15. 28.

Mat. 11. 30.

Reuel. 2. 20.

Therefore so runne that you may obtaine: runne directly, speedily, and constantly, that you may say at the last gaspe of this vitall breath: *I haue fought a good fight, I haue finished my course, I haue kept the faith; henceforth there is laid vp for me a crowne of righteousness, which the Lord the righteous Iudge shall giue mee at that day;*
and

2 Tim. 4. 7. 8

and not to mee onely, but to them
also that see his appearing.

2 Tim. 2. 5.

The Apostle calls eternal life
a crowne, because it is given
to him that overcommeth: a
crowne of righteousness, be-

Tit. 2. 13. 14

cause Christ hath purchased it
for vs: and therefore the foure
and twentie Elders fell downe
before him that sate on the
Throne, and worshipped him
that liueth for ever, and cast
their Crownes before the

Reuel. 4. 10

11.

Throne, saying: *Thou art wor-
thy, O Lord, to receiue glory, and
honour, and power: for thou hast
created all things, and for thy
pleasure they were and are cre-
ated.*

Eternall life is not giuen to
all, lest wee should presume;
nor to none, lest wee should
despaire: but to them that o-
uercome, that wee should ad-
dresse our selues to the battell.
And therefore in the *Revela-
tion*, the Souldiers of Christ
haue

haue this Motto, to hearten
them on : *Vincenti dabo*, I will
giue to him that ouercom-
meth. Resolue then to fight
for heauen : for no combat, no
conquest ; no conquest, no tri-
umph. The Church below is
Militant, the Church aboue
Triumphant : wee cannot goe
from one to the other before
wee haue fought a good fight,
and kept the faith : and there-
fore prepare your selues for a
battell, for a bloody battell a-
gainst flesh and blood ; against
all the peeres and powers of
darknesse. Bee strong in the
Lord, and in the power of his
might. The eye of thy Saviour
is vpon thee ; if thou faint, to
cheere thee ; if thou fight, to
crowne thee. Suffer in fight-
ing, persist in suffering ; so suf-
fering, you shall be succoured ;
fighting, you shalbe furnished ;
so furnished, you shall ouer-
come ; and so ouercomming,
you

*Minima corona in vita
eterna dignior est quam
mille mundi.*

you shall be crowned. O glorie of glories! Worthily therefore doeth *Paul* account the afflictions of this present time, not to bee worthy of the glory which shall bee shewed vnto vs. Cast not then your eyes vpon the affliction, which is tedious to the flesh; but vpon the end, which is comfortable to the spirit: nor vpon the race which is long and crooked; but vpon the price, which is waightie and precious: nor vpon the combate, which may bee to blood; but vpon the conquest, which shall bee certaine and glorious.

Hee ouercomes that beleeues in Christ. Then faith (and faith is neuer without good workes) is necessary to all that will bee saued. If this bee true (and as true it is as God is in heauen,) then false and wicked is that vnhalloved speech of loose Libertines, who

who say, *If good workes obtaine not eternall life, what need we to doe them?* Albeit good workes deserue not eternal life, which Christ hath merited; yet are they necessary, *necessitate precepti & medii*, in regard God commands them, and in regard they are a way wherein we should walke.

To ascend to *Solomons* throne, there were lions and handes on either side of the throne. To ascend vp to the throne of the true *Solomon*, *Christ Iesus* the Prince of peace; it must be by lions, contradictions and troubles; and by hands, Gods grace, & mans endeuour: for in the life of a Christian, there must be an operation, and a cooperation. An operation; the grace of the Spirit to change the heart, and administer strength. A cooperation; The labour of man, to apprehend the meanes, and worke

Gal. 3. 22.
Ih. 1. 9. 6.
Math. 5. 16.
Eph. 2. 10.
Bona opera causa sunt instrumentalis possessionis aeternae vitae: per haec enim tanquam per media et per legitimam viam ducit nos Deus in possessionem aeternae vitae.
Vt Zanch.
Quae causa est cur bona opera nullo modo dici possint causa iustificationis: quia non praecedunt iustificandum, sed sequuntur iustificationem.
Vt preclare August.

worke by this grace.

Our aduersaries are the diuels, which the Scriptures call sometimes lions, sometimes dragons, sometimes basiliskes, &c. and they haue vnder them the lusts of the flesh, as so many traitours in our bosomes, which fight for our enemies against our owne soules; as Peter doeth teach, in sounding that retreat to all Christians: *Dearely beloved, I beseech you as strangers and pilgrims, abstaine from fleshly lustes, which fight against the soule. It is an hard thing to fight and to run at one and the selfe same time: yet this wee must doe; not to fight against our soules, but against Sathan, and all the powers of darknesse; and runne at the same season the race of a godly life. If Christians would thinke vpon this, they would not spend (as alas many men doe) all their time in temporal*
 11. fles,

1 Pet. 2. 11.

πρὸς τὸν κύριον
ἀλλοτρίους.

Heb. 12. 1.

Curriere certamen, hoc est, currendo certare, ut primum locum currentis propositum consequamur.
Megal. in 1. ad Timot. ex Chrysost. & Theophylasto.

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trifles, in sporting and playing, in eating and drinking, hunting after riches, and hawking after honors; but rather would they seeke those things that are above, and set their hands and settle their hearts vpon a more enduring substance in a better place; hauing a care of this more then of the weightiest and worthiest businesse in the earth; labouring after a true faith, that ouercomes all the world: for so we may doe, as the Apostle tells vs: *All that is borne of God, ouercommeth the world; euen our faith.* Behold the combatants that encounter: *All that is borne of GOD.* The enimie against whom: *the world.* The weapon how; *Faith.* The victory; *ouercommeth.*

There be three things necessary to obtaine a glorious conquest: First, *Regeneration;* secondly, *Faith;* thirdly, *good Consci.*

1 Iohn. 5. 4.
1 Bonū, quod optamus, victoria: Hæc est victoria.
2 Malū, quod obellamus, sc. mundus: quæ vincit mundum.
3 Medium, per quod superamus, fides: fides nostra.

1 Thel. 5. 23

1 Cor. 6. 20

Col. 3. 10.

Ephel. 4. 5.

Scul.

Conscience. First for Regeneration: *Regeneration is as well of the soule as of the body.* Regeneration of the soule is that whereby the faculties of the soule are renewed. As there bee two parts of the soule, the vnderstanding and the will, so in both Regeneration is required. Illumination is of the vnderstanding; Repentance of the will. Regeneration of the body is that whereby the body is made obedient to the renewed spirit. It hath two parts, first, bridling of the affections, secondly governing of the moueable members. The effect of all is a pure and vpright heart, an holy and righteous life. But I conclude this poynt of regeneration, with that diuine Catechisme, which one gathers out of Christs instructing of *Nicodemus*, in the third of *S. Iohn*: the substance is this: How shal

I be

I be ſaued? By regeneration. How regenerate? By the holy Ghoſt. How ſhall I feele it? By obedience of the newe man. What comfort remaines, obedience imperfekt? The merites and paſſion of our Lord Ieſus Chriſt. Secondly, when a man is in Chriſt, and made a new creature, hee is partaker of Chriſtes victory vpon the croſſe, and by it receiueth power to ſubdue his owne corruptions, the world and the deuill. Thirdly, hee that will ouercome muſt keepe faith, that is, true religion, & a good conſcience, ſtanding out in life and in death againſt all aduerſary power whatſoener.

Reade the catalogue of thoſe noble Worthies in *Hebr. 11.* Admire what notable exploits they performed, and what intollerable things they endured; and all by their faith, by their true heroicall faith; and breaking

Tit. 2. 12.

Ephes. 6. 12

Heb. 11.

breaking through their enemies forces, like *Davids* Worthies, now haue what they did craue; neither men nor diuels did put them in feare: so much did they thirst after the recompence of reward. O the power of faith, that infused this seruor in their hearts, and vigor in their armes! Blessed for euer and euer be that mothers childe, whose faith hath made him the childe of God, and conqueror ouer all his enemies! The earth may shake, the powers of the world may tremble, the Architecture of the heauens may bee appaled, the Sunne may lose his light, the Moone her beautie, the Stars their glory: but concerning the man that trusteth in God, hee can neuer miscarry. What is there in the world, that shall change his heart, ouerthrow his faith, alter his affection towards God, or the affection

affection of God towards him: so invincible is the power of faith: Though sometimes the Lord suffers vs to sit in the shadow of death, it is, that we may with more ioy and comfort see the light of his countenance, and recover greater strength against the deadliest dint of our dreadfulest enemies, which at last shew overcomes with a glorious victory.

This is the victory that overcometh the world: even our faith; that is, a true and iustifying faith, which three wayes deales with our enemies. 1. In respect of her correlative Christ: for faith doth apprehend and applie Christ and his merites; whereby in Christs conquest, the faithfull are more then conquerours. 2. Faith overcomes in respect of the weapons; and that is the Spirit, and the sword of the Spirit, which is
I the

Rom. 8. 37.

Heb. 4. 12.

the word of God, which is
lively and mightie in operation,
and sharper then a two edged
sword, &c. 3. Faith ouercomes

Rom. 1. 17.

in respect of her life actually:

Psal 12. 37.

The iust man liues by his faith;
that is, hee shall bee of a quiet
and peaceable minde, resting
ioyfully in the fauour of God;
which rest and reliance is the
very life of the soule. He shall
so liue, that hee shall see with
the eyes of his faith, the pro-
mised life to all that liue and
die in the feare of the Lord.
This faith is not dead, but mo-
ueth and worketh, and beget-
teth all good workes, being a
fruitful mother of many sweet
children: as loue to God and
man; hope, constancie, pati-
ence, temperance, humiliati-
on, inuocation, contentation,
and the like. And with the ex-
ercise of these vertues, faith o-
uercommeth all their contrary
vices. Hence commeth a good
consci-

conscience: for a good conscience is builded vpon a good life. A good conscience is mans Paradise on earth. *Salomon* calles it, *A continuall feast*; it is the fruite of righteousness, and euer brings forth peace and ioy.

In these three stands the beginning of eternall life. A good conscience will liue whē the body is dead; and stand vp before God after death, either for thee, or against thee. And therefore looke well vnto it, and bee carefull (for the keeping of a good conscience) to abstaine from euill, and doe well, and that by all meanes possible. Oh this is a blessed lesson, that by faith wee overcome the world, all couetous desires of the same, all vaine pompe, and sinfull corruption whatsoeuer! Happie be wee, if wee can learne it; for by it wee shall bee saued for euer,

*Abstinemus à
te, vivimus
ex te, fidi-
mus in te, re-
dimus ad te,
non nisi per
te optime
Christe.*

and all our enemies bee made
our foote-stoole. The Lord
grant all this for his Christs
sake, that wee may bee made
rich in all knowledge of his
will, and abound in a great
measure of faith; that we may
bee at vtter defiance with the
world, and in loue with the
word; that we may cleaue in-
separably vnto God, and bee
immoueably ioyned as chaste
virgins, with a pure faith, vnto
his Sonne Christ.

CHAP. 8.

*A second Requisite in a Chri-
stian life, is Meekenesse and
Patience, exemplified in diuers
Saints and Martyrs.*

THE second thing requi-
red in a Christian life, is
Passion, to bee mecke and pa-
tient in suffering aduersitie.
Faith

Faith, loue, and patience, are three of the rarest Jewels a Christian can haue. By faith, he possesseth Christ Iesus, and is interess'd in all his sauing graces. By loue, he possesseth his neighbour, reioycing in his good, as if it were his owne. By patience, hee possesseth himselfe, and is master of himselfe. He that hath not faith, is without the head; hee that hath not loue, is without the body; hee that hath not patience, is without himselfe: but if hee haue patience, he commands himselfe. This is a true manhood; such a manhood as Alexander the Great, Monarch of the whole earth, could not attaine vnto: more strong is hee that ruleth himselfe, then he whom the strongest quails.

Cassianus reports a miraculous thing: that when a Christian was held captiue of Infidels,

Nobile vincendi genus est patientia: vincit Qui patitur, si vis vincere discit pati.
Mathes.

Fortior est qui se, quam qui fortissima vincit. Mentia, nec virtus altius ire potest.

*A Deo de-
ctus, non so-
lū discit di-
uina, sed et ir-
am patitur
diuina. Dio.
nyf.
Heb. 12. 2.*

*Christiani
afflictiones
huius vite
patienter se-
rant. 1. ratio-
ne diuinita-
tis, Est nāq;
crux Christi,
2 Cor. 4. 10.
2. Ratione ne-
cessitatis, post
lapsum enim
nū possumus
esse sine hac*

dels, tormented with diuers paines, & ignominious taunts, being demaunded by way of scorne and reproch: Tell vs what miracle thy Christ hath done: hee answered; He hath done what you see; that I am not moued at all the cruelties and contumelies you cast vpon mee. This good Martyr lookt on Iesus the Authour and finisher of his faith; who for the ioy that was set before him, endured the crosse, and despised the shame, and is set on the right hand of God.

The example of Christ, and expectation of glory, be strong motives to endure with patience what crosse soeuer; like the tree that GOD shewed Moses, which being cast into the bitter waters of Marah, made them sweete: So all afflictions seeme sweete and sauiory to the children of God; as we haue an instance in that before

before specified Martyr, who considering his owne weaknesse and frailtie, he called his patience a miraculous patience, which the Lord strangely and strongly did put into him.

The like patience was in St. Paul, and should bee in all that professe the same holy faith: In all things (saith hee) wee approoue our selues the Ministers of God, in much patience. Note (I beseech you) how his patience is bounded within these foure listes and limits. 1. It must be generall, (**in all things.*) 2. Reall (*Wee approoue our selues.*) 3. Spirituall, (*as the Ministers of God.*) 4. Finall, (*in much patience.*) But men of this world are not of this mind: the crosse they shunne, as the worst thing that can bee; and suppose those to liue well, who stretch themselves vpon beddes of luorie.

I 4

till

paterna castigacione,
Act. 14. 22.
3. Ratione utilitatis, quia facit ad nostrum maximum bonum,
Psalm. 119. 71
4. Ratione leuitatis, quia momentanea leuitas oppressionis nostrae, 2 Cor. 4. 17. 5. Ratione communitatis, Omnes sancti istam crucem portant, Reu. 7. 14. Immo ipse Christus, Luc. 24. 26.
6. Ratione breuitatis, quia ad momentum durat, Esai. 26. 20. Reu. 12. 10. Theolog. * 2 Cor. 6. 4.

*Finis alterius
mali gradus futuri.
Senec.*

*Ænigma
Sampsonis.
Ænigma
Christiani.
Ex vulnere
salus :
Ex morbo
sanitas :
Ex dolore
gaudium :
Ex infirmitate
robur :
Ex morte
vita.*

till the middle of the day; who crowne themselves with Rose buds, afore they be withered: who goe gallantly, spend royally, fare deliciously, live healthfully, running in a circle of pleasure: so that the end of one vanitie, is the beginning of another. And as *Bernard* complaineth of his time: He that surpasseth in bountie and delicacie, the common people say of him, Oh what a good life doth he leade! What saith this Father vnto it? Iniquitie beliethe it selfe; I will tell you what is a good life: To doe good, endure euill, and holde out to the end. But as the *Philistims* could not vnderstand *Sampsons* Riddle: How sweet came out of the sowre, nor meate out of the eater: So worldlings cannot vnderstand what profite is in the crosse, or what comfort can come by affliction; for it is a worke of
grace,

grace, and not of nature, to
feele true comfort in sorrow.
But certaine it is, there is not
one truely godly, but can wit-
nesse this trueth with mee: ei-
ther they first learned a religi-
on (I meane the power of re-
ligion) or at the least were
confirmed in it by some nota-
ble crosse, sanctified vnto
them by the grace of God.
As Starres doe shine in the
night, and are hid in the day:
so true valour and vertue, not
apparent in prosperitie, is emi-
nent in aduersitie.

By wants and troubles, the
godly testifie to the world, as
they finde assurance in their
owne hearts, that they are the
children of God. Their pati-
ence, prayer, faith, hope, meek-
nesse, and the rest of that hea-
uently quire, as so many birds,
sing most sweetely in their
breasts, and procure that peace
which passeth all vnderstan-

*Spiritualis
piorū profes-
sus magna
ex parte in
cruce consi-
stit. Thaul.
Aroma: a nō
spirant dul-
cem odorem,
nisi igne ac-
cendantur :
sic piorū vir-
tus non nisi
in aduersis
elucet. Ager
non profert
fructum nisi
accedat vo-
mis et ara-
trum : sic
aduersitas
promouet in
nobis fructus
spiritus. A-
phorif. Sac.
Geth.
Pax superat
omnem in-
tellectum,
quia locum
habet in ani-
ma contrita
et tribulata.*

D. Hal Dec.
Wigorn. de
quo (vt in
illo symbo-
lo Lipfiano
dicitur: In-
genium cum
modestia, vir-
tus cum do-
ctrina certa-
tur auidetur

*Felix neces-
sitas quæ ad
Deum cogit,
Satanor.*

ding. To this purpose, diuine indeed was that sweet Meditation of one: I account (saith hee) this none of the least fauours of God, that the world goeth no better forward with mee: for I feare, if my estate were better to the world, it might bee worse to God: as it is an happy necessitie that enforceth to God; so is that next happy thath indreth from euill.

Wee that hold our inheritance *in capite*, haue none other title vnto it, then Christ had before vs: *Oportet pati, & sic intrare*, was his; *Ought not Christ to haue suffered these things, and to enter into his glory?* Our head Christ had his state of humiliation, and his state of Exaltation. As the head, so the members must passe from one to the other. Hee that will weare a crowne of glory, must first beare a crowne

crowne of thornes : Hee that wil haue all teares wiped from his eyes, must first shed them in this valley of teares.

Euery may will praise heauen, the end of his iourney; as the Iewes did Canaan: but they are discontented with the roughnesse and ruggednesse of the way thither; as the Spies complained of the strength of the Anakims, and of the impossibilitie of the conquest. But we must know, that the way to heauen, is stopped vp with thornes. We must through many tribulations enter into heauen. It is not *propter*, but *per tribulationes*. Our sufferings cannot be meritorious, because betwene the passion and the reward, there is no proportion. And as *Anselme* confesseth: Although a man could most feruently serue God for the space of tenne thousand yeares, and suffer

Num. 13. 29

Osee 2. 6.

Acts 14. 22.

Rom. 8. 18.

Non est idoneus ad premium, qui nondum paratus est ad patibulum.
Bern.

suffer, if it were possible, tenne thousand deaths; yet he shall not deserve to live one halfe day in the Courts of heauen. Yet suffer he must, for as that mellifluous Father most sweetly speaketh: Hee is not fit for the crowne, that is not prepared for the crosse.

The Disciples of Christ, and Saints of God, that endeavour to please their God in a sanctified course of life, shall be sure to bee assailed of enemies enough. They are as it were the center; their enemies, the circumference. To what line soeuer they looke, one enemy or other is ready to deuoure them, if God stand not by to defend them. And it is good sometimes to haue enemies: for often are wee more afraid to sin, lest our enemies should reprove vs, then we make any conscience of sinne, lest God should condemne vs.

The

The state of the Church, is as of a tree ; we see some blossomes the cold nipperh ; and some the worme eateth ; and some continue fruitfull, notwithstanding all annoyances whatsoeuer : So some men are nipped with reproches. But (to parenthise this last clause, for the comfort of those that are smitten with the tongues of *Doegs*, and *Ismaels* :) if the euill spoken of thee be false, it appertaines not to thee ; if true, amend what is amisse ; if already amended, and falsly objected ; as much as hee reproues thee for the vice, so much praise thou the heavenly Phisition that healed thee of it. As some are reproched by bad tongues, so others are eaten away by leud example ; and some continue fruitfull, albeit assaulted with all aduersity that malice can deuise or put in practise. Oft it falls

Nil quidquam tam probe aut prouide dici potest, quod non vellicare malignitas possit.

out

*Quid refert
quā viā sa-
nemur, cum
perfa-
nemur?*

Phil. 2. vlt.

our, that our enemies deuices
and practises turne to our
good and benefit, and to this
purpose enemies are called
διδασκαλοι κρυπτοι, Schoolemai-
sters. that teach without re-
ward; Apothecaries to heale
our infirmities; Masons to
hammer and polish vs in the
quarry of this world: Scullions
in the Lords kitchin, to scoure
the vessels of his household.
They receiue a commission
from God, contrary to their
owne intention, to doe vs
good: When they are come
to the height of their tyran-
ny, they can kill but the body,
and so hasten the soule to e-
ternall blisse. Wherefore in
nothing should wee feare our
Aduersaries, which is vnto
them a token of perdition,
and to vs of saluation, and
that of the Lord.

Suppose our aduersaries are
many, our comforts are farre
more

more, and therefore in regard of the multitude of enemies, the Church is compared to the Tower of *David*, where there hangerh a thousand bucklers, all shields of mighty men; for, as many bee the weapons wherewith we are wounded, so many bee the shields wherewith wee are guarded: that as the sufferings of Christ abound in vs, so our consolation also aboundeth by Christ: wee are nurtured by crosses, and nourished by comforts: and that golden mouthed Doctor, *De prosperis et aduersis, admirabili virtute vitam Sanctorum contexit Deus, &c.* The life of a Christian is likened to a web, so maruellously mixed and wouen by the hand of God, that the large threed thereof reaching from the day of our birth, til the day of our death, is all of trouble; but the west
inter-

Cant. 4-4.

2 Cor. 1. 5.

Patimur & pasimur.
Bern.

2 Cor. 1. 3.

interiected betweene, is of manifold comforts. God is wont to temper the cup of affliction with the sugar of consolation: not that affliction can doe this of it selfe; (for sorrow can no more bring comfort, then thornes can beare grapes;) but it is the good worke of God, that poures into the soules of his seruants such varietie of comforts as cannot bee expressed. And therefore the Apostle breaketh out into a thankfull commemoration of Gods gracious dealing towards him and all the Church: *Blessed be God euen the father of our Lord Iesus Christ, the father of mercies and all comfort. Pomponius Algerius* an Italian Martyr had comfortable experience hereof, when hee confessed from the sanctified feeling of a reioycing soule: I haue found a nest of honey, and

and honey combe in the entrailles of a Lyon: who will euer belecue what I shall say? what man will euer thinke in the deepe darke dungeon, to finde a Paradise of pleasure? in the place of sorrow and death, to dwell in tranquility & hope of life? in a caue miserable, to bee found such ioy of soule? when other men doe weepe, there to be reioycing; when others doe shake and tremble, there is strength and boldnesse; where there is lacke and penury, there is store and plenty. Who will euer thinke, who will belecue this? In such a wofull state, such a delectation! in a place so desolate, such society of good men! in streight bonds and cold irons, such rest to be had! All these thinges the sweet hand of the Lord (my sweet Brethren) doth minister vnto me. Behold hee that
was

*Nube solet
pulsa: andi-
das ire dies.*

Fox in Acts
& M^onum.
li. 2. pa. 857.

was once farre from mee, is now present with me: neuer poore Infant tooke the like comfort in hanging on the breasts of his Mother, as the Children of God do in hanging on the breasts of Gods tender compassions. Bee of good comfort then, yee holy ones of God. The Lord thy God, (poore afflicted heart that mouraest in Sion) the strength of Israel is thy Saviour: though great bee thy troubles, the Lord will deliuer thee out of all. And call to remembrance the former ages. Thou sufferest no more, (nor nothing so much) as Gods children before thee: flye vnder the Lords wings, he promisseth full deliuerance, and then shall wee haue it, when wee are gone out of the Babylon of this world, into that heavenly Ierusalem, where wee shall bee troubled
with

with no fire, or water, or any thing else that once might annoy vs. And the Lambe of God shall leade vs to the pure riuers of the waters of life, and to that glorious light of Gods countenance, that lighteneth and reioyceth the Cittry of God, and the hearts of all that are written in the Lambs Booke of Life: when wee shall haue rest without remone; mercy without measure; loue without limit; goodnesse in all greatnesse. Now the God of peace fill vs throughout with mighty increase of such ioyes, as vndoubtedly shall neuer bee taken from vs; that we may be pierced with the loue of him, whose heart and sides were pierced for the loue of vs.

CHAP. 9.

A further prosecution of troubles for the consolation of Gods deare children; shewing afflictions to be evidences of Gods love, and of the manifold comforts that come thereby.

IT falleth out that afflicted soules (now the Lord bee their comfort) seeme to doubt whether their misery cometh from the love or hatred of God. An olde doubt, whereupon was grounded that long disputation betwene *Iob* and his friends, who went about to perswade him, that God did not love him, because hee did punish him. And in the booke of *Judges*, when the Angell of the Lord said to *Gedeon*: *The Lord is with thee thou valiant man*; *Gedeon* answered: *If the Lord bee with vs, how come these*

Judg. 6. 13.

these things upon vs? how come we to be punished? how come we to be overridden of our enemies? Cyprian may resolve the doubt: It is no shame for vs to suffer that which Christ suffered; nor yet any glory for them to doe that which *Indas* did. See here a Paradoxe in the world. This blessed Martyr iudgeth him that suffers an injury to bee like vnto Christ: and he that doth it, to bee like vnto *Indas*; and whether is it more glorious to bee like vnto *Indas* that firebrand of hell, *Qui Sacramento pacis, tradidit Sacrificium pacis*: who with a kisse, the sacrament of peace, betrayed Christ the sacrifice of peace? or else to bee like vnto Christ the Sonne of God? who prayed for his enemies: *Ut saluentur sanguine, qui effuderunt sanguinem*: that they might bee saued by his blood, that shed

Cyprian.

Apud Christianos, non qui patitur, sed qui facit contumeliā, miser est.
Hieron.

shed his blood.

Iohn 11. 3.

Behold hee whom thou lovedst is sicke, said *Mary and Martha* to Christ concerning *Lazarus* their brother. *Si amatur quomodo infirmatur:* If he be beloued, why is he diseased? (say some:) doth Christ punish whom he loues? if God delay his helpe for a while, many cast away their anchor of hope, and floate in a sea of vncertainties, calling into question the louing kindneses of a God of compassion: yet God for all that preuenteth them by his grace, guideth them by his Spirit: and keepeth them by his Angells, that they neuer finally fall away from him: for they are built vpon the inward ioye of Gods Spirit, which neuer shall faile them. *I will put my spirit into their hearts, so that they shall not depart from mee.* They are built vpon the faith-
fulnesse

Ier. 32. 40.

fulne
are
tion
the
mife
ueal
tain
Mar
agai
prom
the
flab
goo
effe
giue
to p
of
r.
mac
Go
ma
the
Be
the
of
suff

fulnesse of his promises, which are nothing else but declarations what God will doe for the good of men: These promises stand firme and immoueable, when hills and mountaines fall to the ground. Marke I beseech you, marke it againe, and againe: All the promises of God made to the Church of Christ, are sure, stable, irreuocable, and in good time shall haue their effect; for *Iehanab* it is that giues a being vnto them; come to passe they shall. The reasons of this certainty are these.

1. Because they are freely made of an vnchangeable God.
2. Because they are made in Christ Iesus who is the head of his Church.
3. Because they are sealed by the holy Ghost in the hearts of the faithfull.

God is faithfull, and wil not suffer you to bee tempted aboue

1 Cor. 10.
13.

John 17. 5.

John 17. 21.

Col. 3. 4.

Psal. 143. 4.

boue that you are able ; but will giue the issue with the temptation, that you may bee able to beare it. They are built vpon the praier of Christ, who prayed *that they might be kept from euill*. They are built vpon the whole blessed Tri-ty: *I pray (saith Christ) they may be one in vs*. They are built vpon the life of Christ, communicated to euery member of his body: *When Christ which is their life shall appeare, then shall they also appeare with him in glory*. Vpon so many foundations the child of God being so surely grounded, he cannot possibly fall away, bee the affliction neuer so great that pussheth at him. Hee may crie with the Prophet: *My spirit is in perplexitie in mee, and my heart within me is amazed*. But against this perplexitie hee will oppose the truth of Gods promises; and against this amaze-
ment;

mazement, the certaintie of heavenly comforts, whereof that Epigraph may more truly be given then it was of the Library of Alexandria, *ψυχῆς ἰατρὴν*, the cure of the Soule; for it is my comfort in my trouble (saith *David*.

This comfort is most comfortable in the houre and agony of death, when the senses be gone, the vnderstanding laid a sleepe, and the members are in a cold and deadly sweat: then (oh then) stands the Soule most in need of the power, presence, and promises of a God of consolation, that the prison of this body being broken vp, the spirit may flye to him that gaue it, with this Song of triumph in her mouth: *Returne to thy rest O my Soule, for the Lord hath benee beneficiall vnto thee; because thou hast deliuered my Soule from death, mine eyes*

K

from

Inter persecutiones mundi, & consolationes Christi, & secundum finem huius seculi ecclesia decurrit.
August.
Psal. 119. 50

Pla. 116. 7. 8

Tria sunt be-
neficiū ge-
nera, quādā
in dando,
quādā in
liberando,
quādā in
promittēdo.

Quoad pri-
mum, nūme-
rari non pos-
sunt quia De-
us tibi con-
cessit; ideo
ait, Quia
Deus bene-
fecit tibi.

Quoad se-
cundum, à
malis quam-
plurimis li-
berauit te;
ideo sequi-
tur, Eripuit
animā meā
à morte, o-
culos à la-
chrymis, pe-
des à lapsu.

Quoad ter-
tium, pro tū
exiguus labo-

from teares, and my feete from
falling. Cleaue wee then fast
to the Lord, and to the word
of the Lord; what sorrowes
socuer lay siege to our soules.
Receiue with all meekenesse
this precious word, the com-
fortablest cordiall of all hea-
uy spirits. It is *Medicamentum*
Medicamentorū, ubi nihil defi-
cit quod ad salutē sufficit. If this
blessed Balmē worke not vp-
pon you, there is nothing
left that can doe you any
good.

If any man therefore bee
tempted, let him not be cast
downe and dejected there-
with; but haue recourse to
the word, and behold there
how wonderfull the wisdomē
of God is, who worketh best
at a dead list; as many a Saint
of God hath found it. For
when we are in such a Laby-
rinth of trouble, as wee know
not where to seeke, nor where

to

to finde any crumme of comfort to refresh the hungry soule; then the windowes of heauen are open and showre downe comfortable dew in the bosome of thy parched & afflicted soule: as when *Iacob* had but an hard stone for his pillow, and the *Israelites* no hope of a passage; then he sendeth to the one, a sweet vision of the Ladder, to the other a wonderfull diuision of the Sea. In such extreame exigences the Lord worketh graciously and beyond expectation.

*Yea, Lord, at all times,
in extreamest straits,
Thy sacred Arme, or secret
army waits:*

*To succour thine from famine,
sword and fire;
And all the Plots, that foes
or fiends conspire.*

Although the Lord doth
deferre, yet hee doth not for-

K 2

sake

*vibus quāta
in misericor-
dia sua tibi
pollicetur bo-
na; ideo ait,
Reuertere
ad requiem
animæ meæ
Stell. in Lu.*

Gen. 28. 12

sake his, when they suffer; at last when the houre comes, he will turne the water of tribulation into the wine of consolation, and giue them more graces then euer before. Yea so secretly the Lord proceeds in his purpose to doe vs good, that oft times our welfare is a working while we are sleeping; and the seed of our prosperity is cast into the ground and ready to bud, before we can perceiue the good will of the sower towards vs: which may encourage vs to lay hold vpon him as our succourer; and to behold him as our deliverer; to flye to him as our comforter; to follow him as our guide; and to commit our selues vnto him as our best keeper.

As the Henne spreads her wings ouer her Chickens, and keepes them against the heat of the Sunne, the force of the cold,

colde, and gripe of the Kite:
 so God spreads his wings of
 protection ouer his Children,
 and keeps them from all kind
 of euills, as most diuinely the
 Prophet *David* beat vpon it:
Psal. 91. The foundation of
 which protection stands vpon
 two pillars: the power of God
 in the fourth verse; the mer-
 cy of God, in the fifth verse of
Isai. 31. And therefore none
 can pluck Christs sheepe out
 of his hands. Can Sathan?
 no, for he is cast out. Can Ty-
 rants? no; for if wee suffer, we
 shall reigne. Can sinne? no;
 for grace abounds aboue sin.
 Can sicknesse? no; for the
 Spirit of God is strong in a
 weake man, and prayes in
 him, and for him, with sighes
 that cannot bee expressed.
 Can death? no; for death
 hath lost her sting, and wee
 may crye with the Apostle:
Thanks bee vnto God which

Isai. 31.4.5.

Iohn 10.28

Iohn 14.16

2 Tim. 2.12

Rom. 5.20.

Rom. 8.38.

1 Cor. 15.
57.

given vs victory through our Lord Iesus Christ. All our enemies subdued, we shall finde to our euerlasting comfort, that Our light afflictions which are but for a moment, worke for vs a farre more exceeding and eternall weight of glory.

2 Cor. 4. 17

When we come vnto this glory, we neede not to feare lest the eye should be dimmed with teares; or the soule surpris'd with death; or the heart damped with sorrow; or the eare affrighted with cryes; or the senses distracted with paine. But there shall wee bee, where wee shall not onely bee deliuered from all kinde of euill, but possessed of all kinde of good: where the cheere is ioy; the exercise, singing; the ditty, praise; the Subiect, God; the Quire, Angells: And as *David* shadowes out the glory of the
the

the Saints, that is so vn-
speakeable: for the quali-
ty, there is ioy and pleasures;
for the quantity, a fulnesse of
them; for the constancy, on
Gods right hand; for the per-
petuity, for euermore. *In thy
presence is the fulnesse of ioy,
and at thy right hand, pleasures
for euermore.*

Psal. 16. vii.

CHAP. 10.

*The generalty, necessity, and
utility of the crosse.*

EXhortation being so ne-
cessary in the houre of
trouble; giue me leaue to vse
the like entreaty as blessed
Bradford did, to a woman that
doubted of the mercy of
God. I beseech you (saith he)
I pray you, I desire you, I craue
at your hands, with all my ve-
ry heart, and aske it of you
with hand, penne, tongue, and
K4 minde,

minde, in Christ, through Christ, for Christ; for his name, blood, merite and truths sake, that you beare the crosse in all meekenesse and patience. As God is righteous to punish our sinnes; so hee is gracious to remoue the rod; take wee away the cause, and the effect will cease.

Pf 39.9.10.

When thou seest thy selfe pressed downe with crosses and sicknesses, thou canst not nor oughtest not to complaine but of thy selfe and thy sinnes; thy mouth it must not bee opened but by way of accusation, to lay all the blame on thine owne Soule; crying with the dolefull tongue of that distressed Prophet: *Obmutui quia tu Domine fecisti, amone a me plagas tuas.* I was not dumbe for that which I did, namely for my fault, for it I confessed; but I was dumbe

dumbe for that which thou (Lord) hast done, the punishment laid vpon me, which I embrace as a iudgement from heauen: neuerthelesse I pray, take away thy plagues from me: They are thine (O God) and they are mine: thine, because thou sendest them; mine, because I endure them; thine, because they come from thy Iustice; mine, because they come from my misdeeds; remit what I haue done, and remove what thou hast done, if it stand with thy will and pleasure; that I may with more alacrity and constancy serue thee all the dayes of my life.

Affliction is the generall lot of all Gods Children; for as the Sea is not without stormes so a Christian life is not without troubles: Hence it is that a Christian conuersation is compared to a tempestuous

K 5

nau-

*Sicut mare
non est sine
fluctibus ita
Christiana
vita non est
sine luctibus*

*Qui non est
crucianus,
non est Chri-
stianus.
Luther.*

Rom. 8. 29

*Deus filium
unū habuit
sine peccato,
nullum sine
flagello.
Cal. Instit.
lib. 3. cap. 8.
Sect. 1.*

navigation: the shore from whence we launch, is our nation; the Port whereto wee are bound, is eternall felicity; the *intersim* betweene these two *termini*, the whole time of our sailing, full of tempests, full of Pyrates; No crosse, no Christian: and as *Luther*; He that is not a Crosse-bearer, cannot be a true Professor and right Christian.

Hee that beginneth not at Christs Crosse, cannot truely profite in the *A. B. C.* in the principles and practises of true Christianitie.

Those whom God knewe before, hee also predestinated to bee made like to the image of his Sonne: for hee had no exemption from the crosse, as one saith very well: God had one Sonne without sinne, but no Sonne without affliction. By affliction (saith the Apostle) wee are made like unto Christ; like

like both in forme, which is
righteousnesse and holinesse;
and in the end, which is glory
and felicity; and in the meanes
leading to this end, which is
affliction and tribulation. And
as Christ was crowned with
glory and honor, through the
suffring of death: so his mem-
bers, through many afflictions
must enter into the kingdome
of God.

*W'hane after death an
other life to see:
As, after stormes, a calme
and quiet Lee:
As, after sicknes, health;
as after durance,
Sweet libertie, with safetie
and assurance. Little Bart.*

CHAP.

CHAP. II.

The manifold uses of our patient sufferings.

MAny bee the uses, and sweet be the benefites of our patient sufferings, if duely considered. It is God that is the Authour of affliction, as appears in many passages of sacred Scriptures. To omit infinite testimonies, *Job* may serue for all, who when hee had lost his goods and substance, sonnes and daughters, and health of his body, partly by the Sabeans, partly by the Caldeans, partly by fire, and partly by winde; did hee say, The Lord gaue, and the Diuell tooke away? No, but *The Lord gaue, and the Lord tooke away, blessed bee the name of the Lord.*

This is a good lesson for all men,

men, when God doth lay his finger vpon them, and touch their estate with want, or their credits with disgrace, or their bodies with sicknesse, to runne backe to the sinne that hath deserued it; whereunto the punishment will as readily bring them as a riuer to the sea. So is it a most necessary lesson for a whole Estate, when God stretcheth out his hand to smite them with those cōmon calamities of war, famine, and pestilence; that they draw vs to a due consideration of those common corruptions, which occasionate these iudgements, and make the earth euen to grone vnder them.

Almightie God is Iudge of the world, correcting sinne; and Correction is a worke of his Iustice; wherefore the wil of God, is the primary inflicting cause of al punishments. And as *Hippocrates* in his *Prognosticis*, calls

Notādū est,
In pennis &
afflictionibus
respicit De-
us, aut, Pec-
cata, eaque
vel 1. Præ-
terita, ut pu-
niai, 2 Sam.
12. 10. vel
2 Præsentia,
ut admo-
nat, Iob 4.
vel 3 Futu-
ra, ut præca-
ueat, Luc.
13. 1. Aut
Gloriā suā,
ut illa mani-
festetur, vel
1 Per proba-
tionē fidei,
1 Pet. 2. 7.
vel 2. per Pa-
tientia san-
ctorū, Apoc.
14. 12. vel 3
per Inuocati-
onē nominis
sui, Pl. 40. 15
vel 4. per Li-
berationē ex
periculo,
Act. 16.

calls the plague, to be, an hea-
uently punishment. So all pu-
nishments else are heavenly,
sent from God for the sin of
man.

These publike calamities,
(saith *Tertullian*) are to bee ta-
ken for a remedy, as a shauing
of insolent mankind: for ma-
ny when they feele the smart,
amend the fault. It is assured-
ly the part of the godly more
to griene in the crosse for sin,
then for the punishment of
sinne.

God neuer punisheth, but
when we deserue it; and long
he forbears, before he doeth
strike; and when he strikes, it is
but a touch and away. So smal
a while doeth the hand of the
Lord stay vpon vs, that *Luther*
cānot get diminutives enough
to extenuate the Crosse: for
hee calles it a very little little
crosse, which we doe beare. So
doeth that Euangelicall Pro-
phet

phet contract the crosse in his
26. cap. 20. v. hee calls it *mo-*
dicum; and yet lesse, *ad momen-*
tum; and hee saith not, Gods
indignation doth *transire*, but
pertransire, passe away very
swiftly with a wonderfull ce-
leritie. Come my people (saith
the Propnet) enter thou into thy
chambers, and shut thy doores a-
bout thee: bidde thy selfe, as it
were for a litle moment, untill
the indignation be overpast. No-
thing is of great importance,
which is of smal continuance.
But I conclude this point with
Saint Peter: The God of all
grace, which hath called vs unto
his eternal glory by Christ Iesus,
after that you haue suffered a lit-
tle, make you perfect, confirme,
strengthen and establish you.

Secondly, as many as God
loues, hee chastens. The word
shewes the loue of a louing
Father, in correcting an vn-
happy child, for his good and
amend-

Isai. 26. 20.

Nihil mag-
num est, quod
breue tem-
pore.
tu magis pu-
nos.

1 Pet. 5. 10.

1 Cor. II.

32.

Corripit ut
sanet, premit
ut surgamus
in altum:
Surgentesq;
sua vult re-
sistere ma-
nu.

Quibus De-
us verè pro-
pitius est, eis
non solum con-
donat pecca-
ta, ne nocent
in futurum,
sed etiam cor-
ripit prop-
ter peccata,
ne offendant
ei in præ-
senti. Seln.

amendment. So it is vsed in the Corinthians; *Wee are cha- stened of the Lord, that wee should not bee condemned with the world.* The Apostle calles the discipline of the Crosse, *medicines*, in respect of vs, who by nature are *indisciplinable*.

The correction of the godly is not a signe of Gods displeasure, but a testimony of his loue and good pleasure: by this meanes he separates sinne which he hates, from the person which he loues. Therefore wee must iudge of the crosse, as it is in relation & reference vnto Gods sauing health, and louing kindnesse. For when the Lord doeth sometimes hide from vs his fauourable countenance, this is no argument of his dereliction, that hee hath forsaken vs; but of his dispensation, disposing all things to our good and benefite,

sife; who absent and present,
worketh our saluation. As man
is vader the Law, all afflictions
are curses and legall punishments,
bee they little or great: as hee is vnder grace,
they change their habit and
condition, and are actions of a
Father, seruing for trials, corrections,
admonitions, and pre-
ventions. And therefore the
Patient of the East, counts this
dealing of God such an hap-
pinesse, as he cries out: *Blessed* Iob 5. 17.
is the man whom God corre-
cteth.

Refuse not then the chaste-
ning of the Almighty; if wee
bee chastened, wee deserue it,
because wee haue sinned; if
chastened of the Lord, it is
tempered with mercy, not ac-
cording to our sinnes, nor ex-
ceeding our strengths. From
both wee gather an infallible
argument of Adoption; be-
cause to bee a sonne, and to be
chaste-

*Flagellat
Deus omnē
filium quem
recipit, et tu
forte excep-
tus eris? si ex-
ceptus es ē
passione fla-
gellorū, ex-
ceptus es ē
numero fili-
orum. Aug.*

chastened, are *termini conuer-
sibiles*. Feare not these strokes,
for they are tokens of his loue:
he is no sonne that is not bea-
ten, yea, till hee smart and cry;
if not till hee bleed. No pa-
rent corrects anothers childe;
and he is no good parent that
correcteth not his owne.

O rods worthy to be kissed,
that assure vs of Gods loue,
& our adoption! And though
in the correction of the godly,
there bee many things added
of fauour: as the measure,
which is tollerable, not ouer-
whelming their patience; the
purpose, which is holy, to re-
call them from the delight
and custome of sinne, and to
perfect the graces of God in
them: the comfort, which is
great, that God loueth their
persons, when hee pursueth
their sins: the promise, which
is sure, that if they suffer with
Christ, they shall reigne with
Christ,

Christ, &c. Yet the smart of Gods rod, and sharpnesse of his whip, wherewith he awaketh the negligent, and rammeth the vntruly, proceed from his iust iudgement, and commend his holinesse, which hateth all sinne in whomsoever; and declare his Iustice to the whole world, that he winketh not, either at the waywardnesse, or at the carelesnesse of his own deare children. These two therefore in God, iust anger against the godlies sins, and tender loue towards their persons, goe together as they are coupled, *Psa. 89. 31. 32. 33.*

God proceedeth in iudgement and mercy; not iudgement alone, forgetting mercy; nor mercy alone, excluding iudgement: but in iudgement and mercy; iudgement, for sinne; mercy, for repentance. Iudgement beginneth at the House of God: partly, for a punish-

*Non venit
crux sine
merito, quia
Deus est ius-
tus: nec sine
cōmō'o quia
Deus est bo-
nus.*

punishment of their sins, and a triall of his graces: partly, for an example of others, that are to endure the like crosses with their brethren: partly, for a terror to the wicked: for if Iudgement beginnes at his Saints, what shall be the end of them that belecue not the Gospel?

Let nothing then pierce your heart deepe, but sinne and vnbeleefe: bee more afraid of secret finnes, then open shame; labour for meeknesse and patience; suffer the rod of correction, lest ye suffer the hammer of confusion. It is folly to struggle with the will of the Lord; so wil it fare with vs as with a bird in a gin; the faster shee striueth, the firmer shee sticketh. Vse the word of the Lord in troubles and temptations, as a sick man doeth meat: which though he eate against the stomacke, and presently

*Sinite virgā
corripientē,
ne sentiatis
malleum cō-
terentem,
Bernard.*

presently feeleth no benefit of it; yet we know by experience it doeth him good, and himselfe afterwards shall perceiue it, and acknowledge it. Pray the Lord to forgive our transgressions, the cause of our crosses: and that it would please him to take away the calamitie lying vpon vs, or hanging ouer vs; or else so mitigate it, that we may be able to beare it; and hereunto adde faithfull friends.

True is that Arabian Adage, Three things are not knowen, but in three places: Boldnesse is not knowen, but in warre; nor a wise man, but in anger; nor a friend, but in aduersitie. Such a friend will cheere the heavy heart, by their vnfained prayers ioyned to ours; or by their sound aduice and comfortable presence, keepe vs we bee not swallowed vp with melancholy and heauinesse of heart.

Tria nō cognoscitur nisi in tribus locis: non cognoscitur audax, nisi in bello: non cognoscitur sapiens, nisi in ira: non cognoscitur amicus, nisi in aduersitate. Adag. Arab.

Mich. 7. 9.

*Pastor est
magister au-
rium, Spiritus
sanctus
cordium.*

heart. Aboue all, submit we our will vnto Gods will, which is iust, good and wholesome; albeit flesh and blood stands against it. Take in hand no wicked course, to turne away the iudgment of God: but crie with the prophet: *It is the wrath of the Lord, & I wil beare it, because I haue sinned against him.*

But I leaue all this to the perswasion of Gods holy Spirit. Wee may preach, and you may heare: we may write, and you may reade; & both spend our labours in vaine, vnlesse there be a drawing of the Father, a lightning of the Spirit, and a touching of the Sonne of God, by a true particular applying faith. Now where these three do concur, there God buildeth an house: there God maketh the Sermon, and the fruit of an houre, is no lesse then eternity of dayes. And this fruit God grant these few
Medi-

meditations may yeeld vnto al
that shal see the or heare them.

Thirdly, the crosse is phisicke, both preventing, and curing the diseases of the soule.

The Crosse is a prevention to keepe vs from sinne. Wee let our selues blood before we be sicke, for feare of a sicknes; and lop the superfluous branches of a vine, to bring forth better fruite. So dealeth the Lord with his children; hee clippeth the wings of his blessings, lest like wilde birds wee flie from his presence: for such is the corruption of our nature, that by health we grow vicious; by riches, we waxe auaritious; by libertie, licentious; by fame, ambitious; by prosperitie, vngracious.

When we abuse the good gifts and Creatures of God, it stands with his Iustice to be-
reave vs of them, as he speaks by his Prophet: *Therefore I will*

*Cruce physica
aperit
7 iud. bign-
m. 7 iud.
Vt medici
sanguinem
in vena pro-
uide demit-
tunt, nō quia
aeger sis, sed
ne agrades:
sic Deus per
clades, quæ-
dā nobis a-
dimittit, mate-
riam aliā p-
fomitum vi-
tiorum.*

Hosea 2. 9.

Deus more
sapiens me
dici, nō vul-
nerat nisi ut
sanet: non
perdit, nisi
ut seruet.
Vulnerat
carnem, ut
sanet mentē;
perdit cor-
pus ut seruet
animam.
Bellarmin.
conc. i. de
tribul. pag.
580.

will retorne, and take away my
corne in the time thereof, and
my wine in the season thereof, &
I will reconer my woo'l and my
flax ginen to couer her nakednes.

This is so a worke of Gods
Iustice, that is wrought by the
hand of mercy, for (by the
skill of our Soueraigne Physic-
tion, very poyson it selfe be-
comes a medicine) his strokes
are Balme, and the Crosse a
meanes of our good, and the
Lords glory: therefore hee
dispossesseth vs of temporall
things, to possesse vs of eter-
nall; he strips vs of wooll and
flaxe, to cloath vs with grace
and righteousness; hee ta-
keth away the wine of the
body, to giue vs the ioy of
his Spirit, the wine that
cheeres all heauy heartes:
he hedgeth vs in on euery side
with the thornes of labour
and trouble, that hee might
deliuer vs from those punish-
ments

ments that pricke and pierce
through the soule eternally: &
as the Lord saith: *I will hedge
up the way with thornes, and
make a wall, they shall not finde
her paths.* O happy end of af-
flictions, which brings the soule
to euermlasting rest! O holy
thornes of tribulation, which
open a veine for sin to gush
out! O worthy wall of oppo-
sition, which hinders the exe-
cution of euill! I confesse (O
my God) I confesse, thou art
a most benigne, bounteous
God, so to order all things to
my good and saluation; suf-
fering me not to runne with
the Prodigall sonne after the
desires of my heart; vsing ad-
uersities as so many retentives
and center hooks to stay mee
in the way, and pull me backe
from that cursed carriere, that
headlongs to hell; that so at
last I may returne to my fa-
thers house, even the temple

L of

Hosea 2. 6.

*Calamitas
prosperitate
melior, quia
illa emenda-
trix, haec de-
ceptrix.*

of grace, where I may taste
& see how sweet the Lord is.

4. It is phisick that cures diseases. Perhaps thou laborest of a Plethory of pride; or of some dropie of couetousnesse; or of the staggers of inconstancie, or of the feuer of Luxury; or of the consumption of enuy, or of the Lethargie of Idlenesse; or of the Frenzy of anger: the crosse is the cure of all. Suppose it bee vntoother some, yet not vnwholesome; no remedies procure so much health, as those that engender most griefe. Therefore *Dauid* out of his own experience, acknowledgeth a medicinable power in the Crosse: *It is good for me* (saith he) *that I was afflicted.*

It is a good affliction, that brings a man to remorse and compunction, and allayes the heate of Gods wrath and indignation; euer after watching ouer our soules, that the euill

Psal. 119. 71

*Bene punge-
ris, sicut
pungens.*
Bern.

euill within vs, bring not forth
fruits to death at any time.
For sin (as *Nazianzen Elog.*)
is the life of death, and death
of the soule; and repentance is
that Crystalline humour of
the cie of faith, by which God
is prouoked to mercy, and in
mercy forgiueth al our sins, be
they neuer so many & mighty.

Thus wee see how troubles
are remedies to cure the soule
of many diseases: In this re-
spect are they called pruning
kniues, to lopp off the drie and
rotten branches; Salt and Pep-
per, to preserue the flesh from
corruption. Nay, *Luther* calls
them, *Theologia Christiano-*
rum, The Theologic of Chri-
stians; opening the mouth to
speake of God, and enlarging
the heart to giue praise to
God for the good worke it
hath done. Saint *Paul* calles
them the Schoole-house of
correction: For when wee are

αἰσθησις ψυ-
χῆς θανάτου ἢ
θανάτου ψυ-
χῆς.
Nazianz.

Supra *Quod*
quid.

1 Cor. 11.
32.

L 2 iudged,

judged, wee are chastened of the Lord, that we shoul not be condemned with the world.

Fistly, affliction makes vs more zealous in the meanes of our saluation. There is a deadnesse in vs all, it must be quickened. It were to bee wished men would so liue, as that they might continue in a flourishing estate: but that state of life, is not actiue in goodnesse. Not to bring many examples for the proote heereof: euen *Tullus Hostilius*, while hee was well and lusty, thought nothing lesse fitting a King, then sacrifices, as *Numa* his predecessor did: but being pined with long sickenesse, hee yeelded himselfe to all, both great and small superstitions, and filled the peoples heads with multitudes of religion. If the Lord rowze vs vp from the Apoplexie and dead numnesse of spirit, by some fatherly correction,

Liu. Decad.
1. lib. 5.

rection, how profit wee by the word? how beautifull are the feete of them that bring the glad tidings of saluation? how sweete are the promises to comfort vs? how effectual the threatnings to terrifie vs? how ^aseruent our prayers? how glorious our feelings? what ioy vnspokeable in the Sacraments? what reuerend regard of discipline and Church-censures?

*^aOptimus o-
vandi magi-
ster necessi-
tas. Aug.*

Great (I assure you) is the power of affliction, directed by the providence of God, to the benefite of sinfull men; as the Whale was ordained to the good of the Prophet. How was hee altered within that strange prodigious monster? He went into him carnall; but came out of him spirituall: he went in a sinner; but came out righteous: he went in disobedient; but came out obedient: hee went in zealelesse; but

*Iusti premi-
tur, ut cla-
ment: cla-
mant, ut ex-
audiantur:
exaudiantur,
ut Dei glo-
rificent.*

came out zealous. The fish was forbidden by Almighty God to take away his life. It destroyed his sione, but preserved him alive, changing the old man into a new. The belly of this fish was as an Oratory, wherein he learned to pray; as a Propitiatory, where hee obtained forgiveness; as a Promontory, to protect him from dangers, and to lift him vp higher to the fauour of God:

Sixty, by the Crosse God exerciseth his graces in vs, as Faith, Loue, Hope, Patience, Prayer. Faith supports, wee faile not: Loue makes light, it oppresse not; Hope comforts, wee despaire not: Patience quiets, that we murmur not: Prayer obtaines, that we misse not.

If the Crosse bee for the trueths sake, then is the soule filled with such ioy of Gods Spirit, & established with such
measure

measure of Christs strength, that no torment is able to soile them, or draw them from Christ.

As the Ballance trieth the full weight of euery thing: so doth tribulation trie the children of God, by the godly fruits of their faith. The pro- uerb saith, "Authoritie shew- eth a man: as truely may bee said, Patience in aduersitie, sheweth a Christian man. And therefore necessary was the precept Christ gaue vnto all that be his: *In patience possesse your soules.* He doth not say, In patience possesse your mouth, or your hands: for it happens sometimes, a man giues no ill word, when hee is prouoked, nor offers violence when hee is vrged; yet within, desire of reuenge doeth boyle in his heart. Now if there bee a pa- tience in the soule, which is the principall part of man, the

L 4

mouth,

*Martyres e-
nim clamant
cum Anax-
archo, Tun-
de, tunde, ty-
rannus, vas
confringis,
Anaxarchus
non laedet,
corpus inter-
ficatur, ani-
ma non tan-
gitur.*

**אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
לֹא נִשְׁתַּחֲוֶה.*

*Luk. 21. 19.
Dae virtu-
tes omni
Christiano
necessariae;
Sapientia in
verbis, Pa-
tientia in
verberibus.*

Qui in pa-
nis murmu-
rat, ferientis
iustitiam ac-
cusat. Isidor.

mouth, the hands, and all the members of the body, and faculties of the soule will bee made conformable to the calme and quieted soule. But the impes of Sathan tried in afflictions, giue prooffe of their hardnesse of heart; of desperation, void of faith and hope; of rebellion, a manifest shew of discontent and impatience; of the gnawing of conscience, a taste of that eternall hell fire, in this temporall paine of the crosse. The Lord of his mercy giue vs eyes to see, eares to heare, and hearts to feelee what good commeth by the crosse: and graunt vs such courage and constancie, when it lies on our backes, that wee may patiently endure it, to the good of our owne soules, and glory of our great God.

Seuenthly, great profit ariseth to others many wayes, when they see the hand of the Lord

Lord is vpon vs. 1. When we are attached with crosses, the ministers of his Iustice; (as poorenesse, sicknesse, banishment, imprisonment;) Friends and neighbours haue occasion offered, to exercise the works of charitie, comfort, reliefe, and enlargement. 2. When they see vs humble, and take all in good part, they entertaine the feare of God in their mindes, that keepe them in awe. This feare begets wisdom, which makes vs beware how we offend God, so seuerely a Iudge; assuring our selues, if we sinne, we shall smart: and as our Sauiour Christ thus sentenceth sinne: *Aut penitendum, aut perendum*, either repent, or perish. 3. When as God in a whole army of aduersities, makes thee to hold vp thine head, and giueth thee the spirit of fortitude, constancie, wisdom, and patience:

Luke 13. 8.

L 5

what

What is this else, but a glasse for others to see thy vertues, and bee bettered by them? As the Sunne beames lighting vpon the earth, doe not onely heate the earth it selfe; but also by the reflection doth heat the next region of the ayre: So the beames of the Lords mercy, lighting on the heart of a Christian, doe not onely heate him with inward comfort, but also reflect backward, and cause him to yeeld some comfort to his brethren.

This duetie belongeth to all, but especially to the Ministers of God. Every faithful Minister is a brest of sweet cōfort in aduersity, & a supporting sholder to leane vpon in extremitie; otherwise we may fall fearefully, and perhaps eternally. Happy are the people that haue such an one, and God worke in their hearts to make much of them; to ren-
der

der them in loue, and in singular loue for their workes sake.

4. When by comfort we raise vp them that bee cast downe through sicknesse, or any other crosse or calamitie. But heere is a great want and defect: we see daily one friend runne to visite another in some extraordinary crosse, or when they lie on their death-bed, giue many good words of loue and brotherly compassion: That they are sorry to see them so ill; hope well of their health and deliuerance, and wish them al ease: but in the meane time, the fountaines of pitie and pietie, bee dried vp; not one drop of true comfort can fall to refresh the heauy heart so laden with sinne, or oppressed with paine; not one of a thousand is able to reuiue the heart, and cheere the spirits, by speaking a word in season to the distressed conscience.

ence. 5. By prayer. Prayer is an excellent meanes to attaine ease and deliverance in any trouble, bee it neuer so grievous. And if it were possible the spirit of Christ should faile in the Church, that it could not pray for her children: admit our hearts were so hard, we could not pray for our selues, or for others, yet may we crie, *Conqueror tibi lachrymis Iesu Christi*, I complaine vnto thee, O my God, in the teares of Iesus Christ.

Heb. 4. 15.

Acts 9. 5.

Eightly, wee haue Christ a Comforter and succourer in all our troubles; as the Apostle setteth it downe: *Wee haue not an high Priest, which cannot bee touched with a feeling of our infirmities; and was in all points like as we are, yet without sin: & therefore he crieth euē after he was glorified: Saul, Saul, why persecutest thou mee?* as if that which was doe to his Church, he

he had felt in his own person.

Plinie reports of the Eagle, that although she flye very hie from the nest, yet she hath an eye to her young ones, and if shee perceiue any to come nigh to offend them, immediately with all swiftnesse shee speeds to defend them. O sole Sauiour of this wretched world, thou art that Princely Bird whereof *Moses* spake: *As an Eagle stirreth vp the nest, fluttereth ouer her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so thou O Lord hast a care of thy Church.* This heauenly Eagle, albeit in his wonderfull ascension, he soared vp vnto heauen, turnes not away his face from his nest which is his Church, neither doth hee altogether forsake his poore chickens the darlings of his Church: but alwayes casteth an eye of sauiour

Christus est Ecclesie caput, cuius membra sunt fideles omnes. Si quis pedem tibi calcit, clamat caput et lingua, quid me calcas? Sic Christus caput nostrum qui non patitur, dicit: qui non esurit, dicit, Esurio

vpon

vpon them. When he sate vpon the right hand of his Father, he saw *Saul* as a roaring Lion, breathing out threatnings and butchering slaughters against his disciples: this Eagle came downe on a sodaine from his Emphyriall seate, and seised on this Lion, cast him to the ground, and cryed; *Saul, Saul, why persecutest thou me?* As if he should haue said: Dost thou thinke thou bloody Persecutor, Christians haue no Patron on earth? Know, they take their name from him who is not a Lord in name only, but in very deede also; who is able to grinde to powder the stoutest Tyrant on earth: for there is no proportion of power betweene God and man.

Pompey was wont to say, that with one stampe of his foote, he could haue all *Italie* in Armes: God may better
say

say, that with one stampe of his foot hee can overthrow all Italie, and all the world beside when he is in Armes. *Let God but arise, his enemies shall bee scattered, and they that hate him shall flye before him.* O blessed be such a Protector! a more powerfull Protector then the *Virgin Mary*, which Pope *Clement* the eighth, aduised *Henry* the fourth, King of France and Nauarre, to elect for his Protectresse.

There is none that fighteth for vs but onely thou (O God) which hast such a tender care of thy people: good and blessed be those people that finde a sure refuge vnder the shadow of thy wings. But I conclude this poynt with a word of comfort comfortably spoken by that most venerable and honourable Personage, that sits at the sterne of our Ship: Gods prouidence, and his endlesse

Psal. 68. 1.

Archb. of Cant.

*Non debet
timere hostē
fortem, qui
Dominus ha-
bet for. iorē.*

endlesse loue in protecting his, appeareth heerein; that hee so ballanceth discomfort with an equall weight of comfort, that euill and distresse doe not preuaile; but if the scale doe tip downe, it riseth vp againe vpon the souldaine; if the Challenger bee on the left hand ready to defie vs, the Defendant is on the right hand ready to maintaine vs; if the Inuader bee behinde vs, the Protector is before vs; yea, if a strong man armed hath set footing in our house; a stronger then himself commeth, and driueth him from the possession: But hee will keepe vs thus exercised, & he doth it in great wisdom.

Lastly, Afflictions are assurances of our adoption, and of our inheritance in the Kingdom of heauen. As there is one common end to all good men, Salvation; and one Author

thor of it, Christ; so is there but one way to it, doing well, and suffering ill. The rule of doing well is the Law of God vniforme and eternall; the copy of suffering euill in all times agrees with the Originall, and that is Christ, the Prince of Saluation. He that is not like his elder brother, shall neuer bee Coheire with him. And what is it to be like him but to suffer with him, that wee may reigne with him? yet wee are not saued because we are afflicted; but we are afflicted, as proper to them that bee saued. And this is the way fanded out vnto vs, whereby wee must come vnto heauen, and march like valiant Soldiers towards that glorious Citty, vnder the Standerd of affliction, bearing the colours of our victorious Captaine Christ Iesus: from whom, (if wee hold out in faith

*Oportet nos
simul cruci-
figi cū Cru-
cifixo, simul
pati cum eo
qui passus
est, vt glori-
ficemur cum
glorificato.
Macar.
hom. 12.*

Rom. 8.38.

39.

faith and good Conscience, till the very end, wee shall neuer bee separated from him, either in life or in death: and therefore the Apostle saith: *I am perswaded that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to separate vs from the love of God which is in Christ Iesus our Lord.* Let Angells, Principalities, and powers rise vp against thee, and let them take vnto them whole Legions of armed Soldiers, they cannot preuaile against thee: Let death come to dispatch thee, life to delight thee, things present to affect thee, things to come to suspend thee, height to discourage thee, depth to affright thee, nay an army royall of all creatures to overcome thee; what great thing

things shall they bee able to doe? not so much as to separate or withhold thee, not from the person, no nor from the loue that is in the heart thou knowest; and of whom? of God himselfe.

To draw towards an end for this poynt of affliction: Seeing so many commodities come by the crosse, such diuers causes, so great a cloud of good examples, so ineuitable a necessity, so admirable a dispensation, let vs throw away whatsoeuer may hinder vs; all burden of sinne, all pleasures of the flesh, all perswasions of flesh and blood, all obstacles of profit and commodity; away with them all be they neuer so many, neuer so deare and precious, away with them all; for they block vp the way to the Kingdome of Heauen. Patiently and constantly endure
we

we what the Lord shall send : follow this counsell that is worth the following : He that refuseth good counsell is worse then a beast ; he that needeth none, is more then a man ; but men wee are, and neede to bee aduised ; and therefore follow we this aduice, neither to bee dismayed with aduersity, nor puse vp with prosperity. The two greatest rockes our vessels doe make Shipwracke at, are despaire and presumption, the *Seylla* and *Charybdis* that drowne so many thousands of Christians ; betweene which two, hee that can keepe an euen course, it is impossible that hee should euer miscarry.

Amongst many remedies of afflictions, take this for one of the chiefest, which as a gentle Lenitive asswageith the bitternesse of all our griefes

greeses. Time, reason, and the feare of God, worke effectually in the day of trouble: time mitigates our sorrow, and closeth vp the wound; yea, euen in the weakest spirit vncapable of consolation. But reason esteemeth this remedy too long, and vnworthy of a couragious minde. The feare of God doth more; for as to appease griefe, reason stayeth not for time; so the feare of God stayeth not for reason or time; but before that reason can bring in her consolation, drawne from the vnauoydable necessity of euills, or from the vnprofitablenes of teares; that resolueth vs, that for all our afflictions God tenderly loueth vs, and chastiseth vs for our owne good, and for his glory. And know to thy comfort, hee is nearest to God that is fullest of troubles; and

trou-

*Assuescamus
malis futu-
ris, & que
alij diu pati-
endo lenia
faciunt, nos
diu cogitan-
do, Seneca.*

*Quidā patir-
untur cōtra
se, ut impro-
bi & dam-
nati:*

*Quidā pro
se, ut pavi-
tes & Mar-
tyres.*

*Quidā pro
alijs, ut Chri-
stus Iesus.*

*Patiamur
cum Christo,
ut potiamur
per Christū.
Aug.*

troubles are not a signe of re-
probation, but of probation. *Clemens Alexandrinus* doth
teach the one, and *Bernard*
the other, Let vs then runne
for the best game that euer
was gotten, euer hauing our
eyes on Iesus Christ the Au-
thor and finisher of our faith;
who for the ioy that was set
before him, endured the
crosse, despised the shame,
and is set on the right hand
of the throne of God. Adore
and magnifie our Sauour in
his sufferings; Imitate him in
our owne: Our sorrow shall
haue an end, our ioy shall ne-
uer; for if wee suffer with
Christ wee shall reigne with
Christ. Bid thy Soule returne
to her rest: Meditate with
Austin; *O anima mea, &c.*
O my Soule; (and let it bee
the sweet and secret speech
of euery sanctified Soule) if
day by day wee should suffer
all

all torments, and endure a long season euen Hell it selfe, that wee may see Christ in his glory, and accompany the Saints in immortality: It is meet to suffer all euils of this short life, that wee may enioy all good in eternall life. O Lord the giuer of all goodnesse,

Give mee	{	Patience in thy chastisements,
		Comfort in my afflictions,
		Strength in thy holy Spirit,
		Confidence in Christ Iesus,
		Feeling of thy mercies,
		Deliuernance at thy pleasure,
		Ioy after my deliuerance.

CHAP. 12.

CHAP. 12.

Meditation what it is. Vnderstanding and will must concur therein. Wherein it chiefly consisteth.

*Si opera Dei
operaberis,
suder tuus
utringuentū
aromatū, &
feriatio tua
ut Sabbathū
Dei: Labo-
rabis in su-
dore bone
conscientie,
& feriabere
in otio sua-
uissimæ con-
templationis
Med. Sacr.
D. Fran. Ba.
D. Cancel.
tot. Ang.*

THirdly, the life of a Christian consisteth in Meditation: Meditation is a studious Act of the minde, searching the knowledge of an hidden truth by discourse of reason. By the minde, I vnderstand the vnderstanding and the will. The search of knowledge is a thing painefull, and the painefulnesse of knowledge is that which maketh the will so hardly inclinable thereto.

If you demand which of these two is chiefest in Meditation; I answer: Call ye that chiefe which is first in action; it is the vnderstanding: call ye that cheife which is most profitable;

fitable, it is the will. This may appeare by way of comparison. A Faulconer when hee goes to the game, sends out a tender-sented Spaniell; it huateth about, and spendeth much time in running, springing & retriuing the Partridge. After all this labour, the hauke soares, plumes, and feedes on the prey. In like manner, vnderstanding begins at the spirituall hauking of Meditation, and seeketh by discourse eue-ry where, vtill it finde out some prey, that is, some wholesome poynt; being found, representeth it to the will; the will immediately apprehends it, and inwardly digests it; you see the first part, and the largest hath the vnderstanding; the second and the profitablest the will: first the vnderstanding, then the will; for it is an vncontrouleable axiome, both in Philosophy

M

and

Nulla ordinata actio, que proficitur à voluntate in intellectum.

Pfal. 47.7.

and Diuinity: That there is no action well ordered, but the vnderstanding must first beget it, and then the will bring it forth. He that will sing in the spirit must first haue his vnderstanding tuned: *Sing prayſes vnto God* (saith *Daniell*) *euery one that hath vnderstanding:* The vnderstanding and the will be the gates we must open for the King of glory to enter in: first open the gate of vnderstanding, to conceiue the mysteries of heauen; then the gate of the will to inflame a loue to these mysteries; both must be opened: for vnderstanding without the will is to strike a sparke of fire without matter to kindle it: But when the vnderstanding strikes on the will, there is a fire of loue and deuotion kindled. This is *Sapientia*, (saith *Bernard*) according to the etymologic of her name, *quasi sapida* *scien-*

scientia. Both include an act of the vnderstanding and of the will. *Quatenus scientia, est actus intellectus*: As it is a knowledge, it is an act of the vnderstanding. *Quatenus sapida, est actus voluntatis*: as it is sauory and well liking, it is an act of the will. Knowledge distinguisheth man frō beasts: Practise, man from man: for of an ordinary man, it makes him an extraordinary one, a true Christian indeede.

Contemplation and action are the two wings wherewith wee flye into heaven: Contemplation respecteth God, to whom we must goe; action respecteth men amōgst whom we doe liue: that is called piety; this duty: Both conspire in one, and the selfe same end is propounded to both; and both are so acceptable to God that he will not be approcht vnto by any other way.

Alsted. in
Præcognit.
Theol. lib. 1

The chiefe good of man (saith a moderne writer) consisteth in the circle of *Theorie* and *Praxis*; which represents vnto vs welneere a kinde of infinitie in this manner: I know the doctrine of the merite and efficacie of Christ: this knowledge begets action, desiring to approue my gratitude before Christ, the onely center of my soule, wherein all my deeds and desires ought to haue their rest and repose. This gratitude causeth contemplation, reioycing that the father of mercies accepts my poore endeauours for the perfect obedience of his Sonne Iesus.

*Fat precor
Domine, me
gustare per
amorem, quod
sentio per
cognitionem:
sentiam per
affectum quod
sentio per
intellectum.
Anselm. med.*

Wherefore let vs be given to Meditation, & pray the Lord to work that vpon our affections, which we haue receiued in our iudgements.

Meditate wee as one did, who being demanded what his

his studies would stead him
in his decrepit age? answered,
That he might the better and
with more ease, leaue this
world.

Meditate wee vpon such
things as may further vs in
the way of saluation: namely
vpon our selues, vpon God,
his attributes, workes, and ho-
ly Religion.

Meditate wee on our selues
and on God.

Two things are very neces-
sary to saluation; the know-
ledge of our selues, and the
knowledge of God reuealed
by Christ. The knowledge of
our selues, that wee may at-
taine to this knowledgē, foure
estates of men are to bee con-
sidered: The estate of our cre-
ation, deprauation, regenera-
tion, glorification. Others
make three, as an was made;
fell, and was restored; but
both fall into one sense. His re-
stitution

Status
cōfessionis,
defectionis,
refectionis,
perfectionis.

Status
constitutius,
destitutus,
restitutus.

fixation is double, begun in this life by grace, and perfected in the next by glory. Hee that knowes this well and maketh right vse thereof, is most worthy the name of a Christian. But to leaue the three other estates, I purpose to stand on the fall of Man.

CHAP. 13.

How necessary to know our selves, and our God. Meditations of Originall and actvall sinnes.

THis knowledge of our rebellious course of life is necessary to saluation: First, because vnlesse a man know himselfe to be such an one, he can neuer be drawne to true humility of minde, to distrust of his owne strength; and to hatred of his owne wayes. He that is not thus minded, cannot

not repent; hee that cannot repent cannot bee saued. Secondly, vnlesse we know how miserable and vnrighteous we are; how weake to performe the good; how strong to commit the euill; it cannot be that euer wee should seeke after the mercy, righteousness, and grace of God; for without these we cannot be saued: and he that sees not his wants, how can he pray to haue them remoued, and supplie of grace ministred? And therefore true knowledge of our selues is exceeding needfull to euerm-lasting saluation.

As the knowledge of our selues, so the knowledge of God is likewise wonderful necessary.

The heathen much magnified their *gods*, and it is something; but a Christian addes ouer and besides; Know thy Sauiour Iesus Christ. *Au-*

M 4

*Hanc vim
habet præ-
ceptum A-
pollinis, ait
Cicero, quo
monet ut se*

sten

quisque no-
scat. Non e-
nim id pra-
cipit, ut mē-
bra nostra,
aut statua,
figuramue
noscamus:
neq; no: cor-
pora sumus:
neq; e: o dico
tibi hoc, cor-
pori tuo di-
co: cū igitur
N O S C E
T E dicit,
hoc dicit,
nosce animā
tuam, nam
corpus qui-
dem quasi
vas est, aut
aliquod ani-
mi recepta-
culū; ab ani-
mo tuo quic-
quid agitur
id agitur à
te. Refe-
rente Lips.
*Zanch.

Then ioynes both together, in
that short eiaculation and pi-
thie Petition: *Dabone Iesu,*
nosse te, & nosse me. Giue
good Iesu to know thee, and
to know mee. Necessary it is
to know the true God, who is
to be worshipped truely of all
those that looke to be saued;
such a God as is onely wise,
who vnderstandeth; onely
Almighty, who is able; onely
mercifull, who is willing to
saue such as call vpon him, the
fountaine of all goodnesse,
without whom there is no
consolation, no redemption,
no saluation. He is all in acti-
on and doing of good; action
inmanent within him, action
transient without him: *Zan-
chius compiled two Books of
them: the first, in his booke
de natura Dei, the second in
his booke *de operibus Dei*:
both tend to mans good and
the elects saluation. This
know-

knowledge of God is of absolute necessity to eternall saluation; for vnlesse we know God and the properties of God, how shall wee expect any good from God? how should we beleue in him or pray vnto him? and hee that doth neither, cannot but miscarry. Euerie one that calls vpon the name of the Lord shall bee saued. True inuocation is a testimony of a liuely faith; a liuely faith of an effectuall vocation; an effectuall vocation, of a free & gratuitall election; and this election (as other giufts of God of the same kinde) without repentance. Who therefore, by often calling vpon God, will not make his election sure? As euerie one that calls vpon the name of the Lord shall be saued; so euerie one that calls not on the name of the Lord, shall not be saued. And as by

M 5 faith

Rom. 10. 13

*Spiritus sanctus
foris
misericor-
die euange-
lica non ape-
rit, nisi mal-
leo legis con-
tusas.*

*Lex est in-
star speculi,
quod macu-
las offendit,
Rom. 7. 7.*

*At Euange-
lium abluit,
Zach. 13. 1.*

*Lex est ve-
lut manus
quæ viam
mōstrat, sed
Euangelium
in viā portat*

*cū sit Dei
potentia ad
salutē omni-
credenti,*

Rom. 1. 16.

Renec. Cla

Theolog

faith wee please God and are
saued; so without faith wee
cannot please God or bee sa-
ued: Wherefore both the
knowledges, the knowledge
of God and of our selues, are
most necessary to eternall sal-
uation.

How doe we attaine them?
By the Scriptures: the one by
the Law, the other by the
Gospell. By the Law comes
the knowledge of sinne; by
the Gospell the knowledge
of the grace of God: and
therefore in the vnderstan-
ding of the diuine trueth,
which is in the Scriptures,
that is, in the Law and the
Gospell all our saluation is
placed.

A man can neuer come to
the true knowledge of God,
but by the knowledge of
himselſe: In vaine doſt thou
liſe vp the eyes of thine heart
to ſee God, if thou art not yet

ſis

fit to see thy selfe. saith one;
for the best glasse to see
God, is a true faith grounded
in the heart by the good Spi-
rit of God; and if thou canst
see thy selfe, thou mayst see
those things aboue thy selfe,
and from the knowledge of
thy selfe ascend to the know-
ledge of God. And therefore
was it ingrauen in letters of
gold ouer the porch of the
Temple of *Apollo* (the god, as
the, *Painims*. imagined. of
light and knowledge) *Know
thy selfe*, signifying that euery
one that would haue access
to that diuinity, and entrance
into that temple, must first de-
scend into himselfe: So, who-
soever will bee partaker of
the diuine nature, and bee a
temple of God, wherein God
is to bee serued in truth and
singleness of heart, must
first acknowledge himselfe
to bee a man full of all in-
firmities

Hugo.

*Cui veritas
compertus si-
ne Deo? Cui
Deus cogni-
tus sine Chri-
sto? Cui Chri-
stus explorat-
us sine Spi-
ritu sancto?
Cui Sp. sancti
accommoda-
tus sine fidei
sacramento?*
Tertul.

*Consideratio
tui in tria
diuidatur, si
consideres,
quid, quis,
qualis sis:
quid in na-
tura, quis in
persona, qua-
lis in uita.*
Bernard.

firmities and miseries.

The whole life of a man (saith the Philosopher) is a Meditation of death: but a Christian addes heereunto: The whole life of man is a meditation of his misery, mortality, and immortality. Meditate therefore vpon the miserable estate of nature, which consisteth in sinne, and the punishment of sinne.

The roote of misery is Originall sin; from this groweth actuall sinne, and from them both, the infinite punishments of sinne in this life and the next. Looke to the Law of God revealing sinne, and to the iudgement of God punishing sinne; in the one wee shall see our finnes, in the other, feare to commit them; both bring vs to *Pauls* plea: *O wretched man that I am! who shall deliuer mee from this body of death?*

Rom. 7. 24.

Runne

Runne over the tenne Com-
maundements of that righte-
ous and eternall Law-giuer,
and admire his goodnesse in
that he commaunds nothing
that is vniust to bee done, or
vnprofitable for man: his wis-
dome, that omittes nothing
that is necessary, nor admits
any thing that is vnnecessary;
his maieftie, that imposeth a
right of commanding, and a
dutie of obeying; his omni-
potency, that renders rewards
to the godly, and punishments
to the vngodly; his Iustice,
that thunders out threatnings
to the transgressour; and his
clemēcy, that propounds pro-
mises to the obeyer.

Looke into this Law, wher-
in Gods glory is so much seen
in these heavenly attributes:
looke diligently into the Ta-
bles of this Law, it will shew
thy finnes, how many in num-
ber; how great in measure.

How

*Querela S.
Pauli duas
Catechesens
partes conti-
net, ut Al-
fredus obser-
uat: prima
est rudia-
xi'na, quæ
trahat de
hominis mi-
seria: secun-
da legem
Ten, quæ
trahat de
liberatione è
miseria: quæ
est iustifica-
tio et sanctifi-
catio.*

*Totus homo
est inuersus
decalogus.*

How many in number, because first there bee many sinnes, which to the reason of man, seeme to bee no sinnes at all, 2. That wee doe not onely breake this commaundement, or that; but every commaundement, and every branch of euery commaundement. If we define man, wee may say he stands in full contrarietie to all the Law. Such a thwarting crosse nature hee hath vnto all that is good, 3. That men are so ready to fall and offend euery minute of an houre, by doing the euill we should not doe, or not doing the good wee should doe. How great is measure 1. Because by the Law wee vnderstand that wee sinne against him, whose maiestie is glorious, and nature gracious; and by the greatnessse of the person, wee value the grieuousnesse of the trans-

transgression. 2. By how much the clearer the minde of the Lawe-giuer is made knowne vnto vs: by so much the more hainous is the sinne committed against him. 3. How much any thing is seuerely forbidden, by so much our lust is carried the more eagerly to act it. Thus we see how the Lawe layes open our sinnes, both in regard of the magnitude, and multitude of them.

Wee must not therefore cry in a generall confused fashion (as the world doeth) Wee are all sinners, and who is hee that sinneth not? Who knowes not that ~~to dwell in sin~~ to be without sin, is the onely priuiledge of the Son of God? But we are to crie in a distinct and particular sort, I haue sinned in this sin, &c in that sinne; running ouer euery commandement, both affirmatiue and negatiue, and euery speciall contained vnder the

the generall; pleading guiltie in the breach of them all, aggravating the degrees of it vnto the soule, with the circumstances of time, place, and person: and ouer the head of euery sinne, set downe the curse due to the same.

This confession quickened with the spirit of Faith, hath such an attractiue vertue in it, that it drawes downe the oyle of compassion vpon a bruised and broken heart. When thou art come to a sight of thy sin, the second poynt is, to sorrow for thy sinne: not such a sorrow, as *Anthony of Guienara* wished for, no more then hee had, that had an ill wife: but such a sorrow should it bee, as might bray & bruise the heart into many pieces in the mortar of contrition. Such a sorrow as *Zachary* speakes of in his 12. cap. ver. 10. *As one that mourneth for his only sonne, and*

is sorry for his first borne. There must bee such a compunction of spirit, as to crie with the hearers of *Peter, What shall we doe?* And as the hearers of the *Baptist* cryed by severall companies, and in their severall callings: The people (though brutish for the most part as the beastes in the field) they cryed, *What shall we doe?* The Publicanes (though hated of the world, and publike notorious sinners) *What shall we doe?* The Souldiers (though they had the Law on the swordes poynt) *What shall we doe?*

Acts 2.37.

And when wee haue attained to this, to bee pierced to the soule with sorrow; not for any discomforts in this life, but for that we haue offended God; and haue exercised our selues in this, (not pang-wise, as soone done as begun: but that wee haue daily ripped and layed our hearts naked before

*Contraria
eōtrarijs en-
rantur. Ma-
ledixisti? be-
nedicas: cir-
cumuenisti
proximū in
negotio? red-
de. In ebrie-
tatem inci-
disti? Ieiuna.
Arrogā-
ter egisti?
Humiliare.
Inuidisti?
Obsecra.
Tu testimo-
nio tuo pro-
fitere te reū,
aut certe per
confessione-
m tuam ipsius
corpus affli-
gito. Basil.*

before the Lord, with a true knowledge, and deepe sorrow for our sin:) Then from hence springeth forth a notable fruit of repentance, amendment of all our wayes; which standeth in two parts: First, in forsaking of the old sinne. Secondly, in inclining to the contrary vertue. For the repentance of an oppressour, is not restitution onely, but to bee mercifull to the poore, as before hee was vnmercifull: and so in the rest. Briefly, to repent, is not to bee as thou hast beene: but to be in Christian duties, that thou hast not beene. To heape vp many things together: labour to know thy sinne; then, to sorrow for thy sinne; after, to feele thy sinne forgien in Christ; then looke for power to crucifie sinne, by vertue of Christs death and buriall; then lay hold on Iustification by his resurrection; and lastly, hope for strength,

strength to proceed in sanctification, and holinesse of life, to the very end of this life.

But by what Law know we our sinnes? 1. By the Law of Nature, whereof the Apostle speaks: *That the Gentiles condemned by this Law, their conscience bare witness against them, and their thoughts did either accuse them, or excuse them:* for an euill conscience, what is it else, but *praxis Legis naturæ*? giuing a secret notice of sin, and of the wrath of God against sinne. But because by the peruersitie and securitie of the flesh, this Law is often silenced, the conscience layd to rest, and the reason so muddied with the filth of sensuall appetites, that it cannot know sinne to be sinne, or so great a sinne as in truth it is: Therefore comes in the Law written, which doeth detect and make knowen all sinnes, all
kind

Rom. 2. 15.

kind of finnes: for this Law being spirituall, forbids all euill motions, and arraignes them at the Barre of Gods Iustice for sinne and iniquitie. The Ceremoniall Lawe likewise, *ex accidenti*, did shew the knowledge of sinne: for the Iewish washings, and typicall seruices, were reall confessions of finnes, and as a hand-writing against vs, as *Paul* obserueth.

Col. 2. 14.

*Per Legem
non remissio
peccati, sed
cognitio tan-
tum.* Hier.

*Per Legem
cognitio pec-
cati, per Fi-
dem abolitio
eius, ideo nō
Lex sed Fi-
des sequenda.*
Ambr.

This manner of reuealing of sinne, ended in the death of Christ: but the morall law it is, that properly and perpetually hath this demonstratiue power, to make known the sinne. It can shew sinne, but not take away sinne. If by the Law we know our sinne; let vs trie our wayes by this touchstone; euery man search, proue, and approoue himselfe and his doings, and leaue all dealing with other men (vnlesse it be

to

to pray for them, or take pitie on them) curiously to finde a moate in a brothers eye, and neglect a beame in ones own, is the poynt of a polypragmaticall, and busie-body. * Such pry more narrowly then euer *Laban* did in the stuffe of *Jacob*, to see if they can find any thing to charge their neighbours withall. An euill man sees another and not himselfe: therefore thinketh best of himselfe, and worst of an other: contrariwise, a good man sees himselfe, and not an other, thinkes best of an other, and worst of himselfe. Therefore if wee would bee accounted good men, we must looke into our owne selues. Take a view of the grosse deadly sinnes of the life: of the seuses of the body: of the powers of the soule. Take a view of the benefits of God, and his singular mercies bestowed vpon thee from

*Diaboli: vi-
rus suum ruf-
que adeo ad
omnia sua
membra dis-
fundit, dis-
fando, tra-
ducendo, co-
vitando,
destruendo,
calumniando
in sinistram
partem om-
nia rapien-
do, &c. nun-
quam toto
Ecclesie tē-
pore, immo à
condito orbe
atrociora
magisq̃ tri-
ta fuerint,
quā hac no-
stra tēpestas.
Longe se-
cus à Chri-
sto Christia-
ni docentur,
si quid sinis-
tri nouero
aut audiero
de proximo,
iubet ut e-
nim solus,*

semotis arbitris, reprehendam, non diuulge crimina illius, ne & ipse diffametur, & alij offendantur. Si quid contra laudem dignum confpexero, non in os collaudem, ne sibi ipsi placeat, sed coram alijs commendem, ut eius exemplo meliores reddantur. Ferus in Iob.

*Ezc.16.17

from day to day, and you shall find, there is no precept which you haue not transgressed, no sinne you haue not committed, no sense you haue not abused, no power you haue not peruerred, no benefite you haue not auerted from the right vse and imployment, no mercy you haue not despised; and as the Lord sayeth by his Prophet: **Thou hast taken thy fayre iewels of my golde, and of my siluer, which I had giuen thee, and madeſt to thy selfe images of men, and diddest commit whoredome with them.* But as soone as euer wee come to the sight and sense of our sinne, wee see what wee haue done, and how offended the Lord. For there is a kinde of practi- call iudgment practised in the heart of a sinner, which makes him know himselfe. On the one side, there is propounded the commoditie of the sinne, that

that is, the delight and the profite for which wee offend. on the other side, the offence wherewith we prouoke God, and lose his fauour: So that in the one end of the ballance is laid God; in the other, sinne; and man stands in the midst, reiecting the loue of God, and accepting the pleasure & profit of sinne. What is this else, but to chuse *Barabbas*, and refuse Christ?

Our Sauour Christ makes this complaint in the Gospell: *The Foxes haue holes, and the birds of heauen haue nests, but the Son of man hath not whereon to rest his head.* The Foxes haue holes in vs: crafts, deceits, and subtilties lodge in our hearts: pride, vaine glory, ambition dwell in our heads: but neither heart or head will will giue any roome to Christ Iesus. Faith and charitie, peace and puritie, truth and equity, and

Mat. 8. 20.

and all the rest of this heavenly quire, make no musicke in our soules, which should bee the Temples of the holy Ghost. Who is so charitable to cover the sinnes of his brethren? who so circumspect to keepe a watch over his owne mouth? who so righteous, to restore ill gotten goods? who so religious, to practise the word of life? who so zealous, to preferre Gods glory before his owne? who so wise, to chuse eternall things before temporall? who so mindfull of death, as oft to thinke on his winding sheet?

O the fulnesse of time, wherein God gaue his Sonne vnto sinners! and, O the fulnesse of sinne, wherein this gift is despised! Salvation is preached to the lost, and they contemne it; life is promised to the dead, and they neglect it; God came to man, and man will

will not come to God, Wonder, O heauens, and be amazed, O earth, at the dulnesse, deadnesse, and diuellishnesse of vnthankfull man! What will bee the issue hereof, the Prophet doth tell thee: *Thine owne wickednesse shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an euill thing and bitter, that thou hast forsaken the LORD thy God, and that my feare is not in thee, saith the Lord GOD of hostes.*

Ier. 2. 19.

Sceleris in
seclere sup-
plicium est.
Senec.

CHAP. 14.

How many wayes we sinne against our Creator, our Redeemer, our owne soules, our neighbour, and euery creature; but most especially in the great excessse for the backe, and the belly.

NO man repents him of his wickednesse, saying;
N What

*Nemo cri-
mē in pecto-
re gerit, qui
non idē Ne-
mesin in ter-
go.*

What haue I done, when I
haue sinned? What haue I
done against my Creatour?
what against my Redeemer?
what against my owne soule?
what against my neighbour?
what against euery creature?

What haue I done against
my Creator, who hath done so
much for my soule and my bo-
dy? Hee created mee of no-
thing; I offended him for a
matter of nothing: hee stam-
ped in me his owne image and
similitude; I defaced it, and set
in the roome thereof, the I-
mage of Sathan: he gaue me
senses and faculties, as so ma-
ny hand-mayds to attend his
wil and pleasure; I armed them
all with rebellion, to with-
stand his lawfull commaunds:
hee made this visible world,
with all the creatures therein
for my behoofe and benefite;
but I (vile wretch that I am)
haue abused them all, and de-
serue

serue the fire should buine me; the ayre poyson mee; the sea, drowne me; the earth deuour me; and that euery creature should rise vp in armes against me. Besides these iudgments on earth, I haue deserued all the iudgments of hell, and treasured vp wrath against the day of wrath.

And seeing in Baptisme, euery mothers child of vs haue given vp our names vnto God, solemnely promising to renounce world, flesh, and diuel: we must know, that one sinne done by him that hath given himselfe to Gods seruice, is more grieuous then many sins done by an other, that did neuer dedicate himselfe vnto God.

When *Caesar* was wounded to death by the Senators of Rome, it grieued him much, but much more when he saw himselfe hurt by *Brutus*, who

N 2

Triplex modus thesaurizandi in Scripturis. Primus prohibitus, secundus concessus, tertius condemnatus. Primus in N^{at}. 6. 19. E terra eruitur, & in terra remanet. Secundus in Mat. 6. 20. E celo, & in calum reuertitur. Tertius in Rom. 2. 5. Hic congregari incipitur, & in inferno seruatur. Psal. in Rom.

he loued above the rest: therefore his dolefull tongue vttered from a heart of sorrowe, these sorrowfull words: *Et tu fili?* And thou my sonne also? So, no doubt, but it grieues God, to bee pierced through with the sins of atheists & irreligious men; but it doth grieve him more, when he who hath giue himself vp to be his child rebels against him; and God may say vnto him, *Et tu quoque fili?* And thou also? whom as my owne sonne I haue created, whom I haue redeemed, whom I haue iustified, whom I haue sanctified, who I meane to glorifie? Thou who didst present thy selfe in the church, and in the face of all the congregation, diddest consecrate thy selfe to mee and my seruice; that thou shouldest inthrall thy selfe to the slavery of sinne and Sathan: This grieues me indeed, and shal it not

not grieue vs ? O it must needs
grieue vs ! And therefore in a
grievous maner, I will deplore
my wretched estate , and im-
plore thy gracious helpe, thou
God of my health, & strength
of my saluation. I sinke (alas)
I sinke in sinne ! I sinke, and
deserue all the punishments
that thy Iustice can lay vpon
me ! O death ! O graue, yours
is the victory ! Thou seest (O
Lord) what I haue been from
the beginning, and what I am
at this present : neither doe I
maruell so much at my wic-
kednes, as I admire thy good-
nesse, that thou hast suffered
mee, with vnspokeable pati-
ence thus long to runne on in
my sinnes. Because thou art
so good, I imagined I might
be so euill : because thou didst
bestow so great benefits vpon
me, I thought I might commit
so great offences against thee:
so that the same medicine

N 3

thou

thou hast ordained against sinne, I haue made a prouocation vnto sinne.

Who but thou wouldest suffer such contempts, and yet be condemned still? notwithstanding (O most gracious Father) seeing thou hast sworne thou desirest not the death of a penitent sinner, I am a sinner, make me penitent; and be mercifull to me a penitent sinner. I come, draw me, draw me O Lord vnto thee: enfold me within the armes of thy mercy, and say to my soule: *Bee of good comfort, I am thy salvation.*

As I haue sinned against God my Creator, so haue I sinned against Christ my Redeemer: against Christ which hath done and suffered so much for my sake. What hath my gluttony done, but reacht a cup of gall and vineger to his mouth? What hath mine
incon-

inconstancy done, but put a reed into his hand? what hath mine arrogancy done, but platted a crowne of thornes ypon his head? what hath my selfe-loue done, but thrust a speare into his side? what hath mine incontinency done, but prouided stripes for his backe? what hath my perfidie done, but nailed his hands and his feete? what hath my vanitie done, but griued his soule to the death? what haue all mine iniquities done, but crucified his whole body? I am (deare Iesus) a sinner; a sinner that makes a dayly occupation of sinne; I haue strayed, I am lost: cry to thy wandring sheepe, as sometimes thou diddest to the Shunamite: *Returne, O soule returne: I, and none but I am thy Saviour.*

If that sinner should bee drowned in hell, that despaireth in himselfe, and trusteth

*Iesu fons be-
nignitatis,
Sola spes æ-
ternitatis,
Nō vis mor-
te moriēti
Vitā cupis
paritēti:
Fac nos et ē
paritētes,
Vt peccato
morientes,
In te mox
resurgere,
Ad calos v-
nā pergere.*

in thee; O blessed Saviour,
whom then wilt thou saue?
Haue mercy vpon mee there-
fore, O Iesus, Iesus! Asswage
my griefe, heale my disease,
purge my sinnes, thou that hast
called after me, before I called
vpon thee: hearken vnto my
Prayer, and let my cry come
vnto thee; euen for thy mer-
cies sake, for thy loues sake, for
thy owne sake, sweete Iesus.
Amen.

How can I expresse what I
haue done against my selfe? I
haue disobeyed the Law, co-
beyed the Deuill, incurred
Gods wrath, wounded my
soule, spotted my conscience,
and exposed my selfe to the
paines of hell.

Many mightie miseries, my
manifold misdeeds merit, and
many be the motives to draw
my feet from the paths of sin:
but I haue neglected them
all. If I thought vpon God,
whom

whom I haue offended; vpon
hell, which I haue deserued;
vpon sinne, which I haue com-
mitted; vpon my Conscience,
which I haue defiled; vpon the
world, which I haue affected.
If I thought vpon these, would
I doe as I doe? No, no, I would
neuer doe it. What! (alas)
what haue bin my thoughts,
words, deeds, but whole bun-
dels of folly? My life is not
only vaine, but prophane also.
If there bee any good in mee,
(and what good can come
out of euill?) it is blasted and
vitiated with the infecting
corruption of originall sinne.
If *Iob* did feare all his workes,
how may the wicked feare
his? If our righteousness be
as a stained clout, what is our
vnrighousnesse? We are vn-
profitable seruants, when wee
haue done all we can doe: The
Master of the household hath
so said; how abominable are

we then, in doing all the worst we can doe? If, in obedience, comming so short of that perfection the law requireth, we are not accepted; deserves not disobedience to bee beaten with many stripes? My finnes are infinite; and why may not my paynes bee infinite, if thy mercy did not giue thy iustice a *Supersedeas*, to proceed against mee? Againe and againe I must needes confesse, my finnes are infinite; yea a very hell of finnes. For there is no precept, I haue not a thousand times broken. Many bee the finnes I haue acted, as it were vpon the stage of the world, without all blush and shame. More bee the finnes I haue conceived in heart, being as it were a seething pot of all euill; guiltie is my heart, as well as my hand, of the breach of Gods Law. My finnes are heinous, if I looke to the ma-

net of them, and call vnto minde, the circumstances of time, place, person, and often committing them.

Many finnes are great in the eyes of God, which seeme to bee small in the eyes of the world: as ignorance, blindness, hard-heartednesse, infidelitie, and the rest. What difference is there, if a ship be sunke with many small sands, or with one gust of winde? so, many smal finnes will as soone shipwracke a soule, as one that is great and mightie. Con-temne not therefore small sins, because they be little; but rather feare them because they be many. What lesse then the droppes of raine? yet being many, they fill vp the chanel of the earth, make the riuers to swell, cast downe houses, and drown whole countreys. Such an effect hath sin, (euen small sinne) to ouerthrow the soule.

vul esse

Illæ utique peccata, quæ humana fragilitati quâuis parua, tamē crebra subrepunt, quæ si collecta cōtra nos fuerint, ita nos grauabunt & opprimēt, sicut vñ aliquod graue peccatū. Quid enim interest ad naufragium utrū vñ no grandi fluctu maris operiatur et obruatur, aut paulatim subrepēs aqua in sentinam, et per negligentia derelicta atque contempta, impleat nauem atq; submergat.
August.

* Luke 8. 11

Vos hortor,
obtestorque
fratres, ut nō
solum à gra-
uioribus pec-
catis tempe-
retis, quod
quidem vos
facere noui,
sed etiam ab
illis quæ par-
ua apparent
ac leuia, quæ
tanquã mi-
nimi ac nul-
lius momen-
ti ferè ab ho-
minibus neg-
ligi sperniq;
solent, quasi
nulla de si-
milibus red-
denda foret
ratio, cū in-
terim per e-
iusmodi nos
perdere etiam
querat dia-
bolus. Ephr
in tract. de
virt. & vit.

* Acts 28. 5

b Eph. 4. 27.

vnlesse suppressed in time : vse
therefore the same policy in
good, which the Diuell vseth
in euill. To the end hee may
keepe all goodnesse out of our
hearts, he steales from thence
* ipsum boni semē, the very seed
of all goodnesse. Doe the like
with him ; keepe out of thy
heart, this seed of sin, Sathans
first suggestions, euil thoughts
(which he would haue kept in
thy soule for breed.) For if the
seed of sinne bee kept out of
thy heart, sinne can neuer root
there, nor branch, and beare
fruit in the outward members.
Resist it at the first, and it shall
be shaken off thy soule with
as much facilitie, as the viper
was shaken off * Pauls hand.
And this is it, which the Apo-
stle in plaine tearmes taught
the Ephesians : b Give no place
(saith he) to the Diuell : not so
much as to his first assaults : for
yeelding to the suggestions of
euill

euill, sets wide open the gate
of our hearts for the Diuell
him selfe to enter in; and if he
be once entred, what a stirre
will hee make? what muti-
nies will he raise in the whole
man against his owne soule?
If I leaue the sinnes that
wound my owne heart, and
come to the sinnes that of-
fend my weake brethren: O
how doe these aggrauate the
greatnesse of my sinnes! it is
enough to answer for my
owne sinnes; but to answer
for my owne and for others,
what shall I say, but crye:
Hilles and mountaines fall vp-
on me and hide me from the
wrath of the Lambe. Offence
haue I giuen, by not dissu-
ading men before they haue
sinned, & not reprobuing them
after they haue sinned: the
offence is the more if my cal-
ling compell me; how much
better had it beene for mee
neuer

*Ex parua fa-
milla suscita-
tur magnus
ignis: solet e-
nim uaser
ille & ver-
satus spiri-
tus fumentis
eiusmodi ab-
uti ad mag-
na mala &
incendia, si-
cut exempla
passim atte-
stantur. Et
sane quanta
exretenta
diutius ira
emergat in-
commoda,
dici vix po-
test. Impedi-
tur enim hoc
modo pia
precatio,
qua impedi-
ta & negle-
ct: elangu-
escit fides, fi-
de elangu-
escite, &c.
Wein. in
loc.*

neuer to haue beene a man amongst men, then so to liue, without touch or compassion of my selfe or of others? I haue beene an occasion that others should sinne by my example, as I haue sinned by theirs: and so, for company, (as much as in vs lyeth) wee cast one another into that bottomlesse depth of damnation. And surely did not the mercy of God pull vs backe as we were in the falling; we could not possibly escape a finall & fearefull punishment: Oh it stands vs vpon, to preuent for this a sentence that cannot bee reueised; Either turne or burne.

It stands vs vpon therefore, I say, to preuent these future plagues (not to speake of the present in this life,) that shall fall vpon vs as thicke as haile-stones in the life to come: and this wee shall doe, if wee auoid

void all finnes both great and small. Remember *Saul*, and forget not thy Soule; God commanded him vtterly to destroy the *Amalekites*; for the sparing but some of them, hee was cast off from God and his Kingdome rent from him. Our finnes are the *Amalekites*, which God commandeth vs to destroy; wee must slay all, and spare none; wee must not spare *Agag*, nor any Captaine sinne, lest God forsake vs, and so wee lose a better Kingdome then euer *Saul* found.

2 Sam. 15.

It is therefore our dutie, and it must bee our care, to resist the beginnings. Sinne is a Serpent that must be troden on in the egge; a birth, that must be smothered in the conception; a fruite that must bee nipped in the bud; a water that must bee dammed in the head. If there bee but a little breach

breach begun in the conscience by sin, the floods thereof wil so grow and swel, that the rage and violence of the streame will quickly enlarge the breach, and bring soule & body to a sodaine destruction. What haue I done against my neighbour? I haue circumuented some by fraud; tyrannised ouer others by force: I haue wronged some by slander; wounded others by scandall: I haue hurt some by laying violent hands vpon them; turned others out of the way by giuing euill example vnto them; How iniurious hath the eye, heart & tongue beene; as well as the hand? the eye a Broker to the heart, and causeth it to loue other mens goods; the heart giues strength to the hand to hooke and hale all that may be gotten: But Couetousnesse is good husbandry with them
that

that call euill good, and good euill. The day will come that sinne shall bee knowne what it is, both for her name and nature, when the Iudge shall come in the cloudes to giue euery one according to his workes.

What haue I done against the Creatures in generall? I haue abused themall, and debased my selfe to stoope so low, that was borne so high. But two most of all fill vp my accompts, the excesse that is made by the inordinate loue of my backe and my belly; for the backe, the ends of apparrell are necessity, honesty, conueniencie, decency, distinction of Sexes. Necessity to defend the body against the extremity of heat or colde; honesty to couer the deformity of the vuseemely parts; conueniency to fit our clothes to our meanes and degree; decency,

*Excessive-
sum, vexil-
lū superbie,
nidus luxu-
rie.*

Esay 3.18.

cencie, to haue the according to the soberest fashion; distinction of sexes, to distinguish a man from a woman. But alas, these ends are all perverted. How superfluous dishonest, inconuenient, new-tangled, and monstrous is the world become by abuse of apparell? It was a true speech of the Emperor: Excesse of apparell is the banner of pride, and nest of lust. And as true is that of another: The worst apparrell is natures garment, the best but follies garnish. The Prophet inueighs against the wanton excesse of apparell, as if hee had viewed the Ladies wardrobes in Ierusalem; and no maruell hee is so earnest against them; for it is a waste of the goods, signes of pride, shewes of leuirty, confusion of orders.

And for the belly, this is a chaine that should not bee broken

broken: labour wee ought to eate, eate to liue; and liue to doe good; and the good which wee doe, is as seede sowne with a reference vnto a future harvest: hee that soweth to the spirit, shall of the spirit reape euerlasting life.

Gal. 6.

But alas, this order is vterly inuerted; many neuer labour to eate; others eate not to liue, but liue to eate; a third liue not to doe good, but to doe all euill; and as their seednes is in sinne, their harvest shall be in sorrow. No way so much doe men offend as in excessse of meates and drinkes; *Natura paucis contenta*. Moderate distilling dewes comfort the earth: but immoderate pouring shewres drowne the seede; moderate weeping easeth the heart; but immoderate teares extinguish the spirits. *Etiā mel, si*

Cibus famē sedet, potus sitim extinguat, vestis frigus arceat, domus munim. nū sit aduersus corporis infesta.

nimum,

17sq. ades
nos exagitat
—prodiga
verum,

Luxuries,
nunquā par-
uo contenta
paratu:

Et quāsito
vum terra
pelagūq; ci-
borum:

Ambitiosa
fames, &
laute gloria
morse.

Luc. 4. de
bello ciu.

nimum, ingratum, and as wee say in our English Prouerbe: To much of one thing is good for nothing. Many beastes liue vpon a few acres of land: many fishes in a little pond of water; and many fowles in a little compasse of ayre: Man is sed with all the Creatures that land, water, ayre can afford, and neuer satisfied: but cryeth still with the horleech, Giue, giue; and so he makes his belly the diuells hoorde, where he refleth himselfe: the horrible sepulcher of mans immoderate appetite venting and euaporating matter of all impiety whatsoeuer. *Gula vestibulum luxurie*: gluttony is the gallery that lechery goes through, and that by reason the faculties of nature stand so neere together; for the nutritiue part is the shop of the generatiue. The Prophet saith, ful-
nesse

ness of bread was *Sodomus* sinne; and *Hierame* vpon that place sayes: I neuer thought a great eater to be a chaste liuer; for 'the belly well fed doth soone foame out into lust; and there is as great danger in immoderate drinking, as there is in immoderate eating. *Venus in Vinis*: Lady *Venus* dwels at the signe of the luy bush. If wee fill our bellies with strong drinkes and new wine, there must follow some vent into one outragious sinne or other. What shall I speake how wee abuse the rest of Gods Creatures? God be mercifull to vs all. in some things wee offend all, and liue so securely as if there were neither heauen nor hell. Strike O Lord a terror of my finnes in my soule and conscience, that I may feele them, and bewaile them, and crye, (as the truth is) Alasse, I am sicke

Nunquam ego edacem hominem castum putabam, &c. Hieron.

Ebriosus confundit naturam, amittit gratiam, perdit gloriam, incurrit damnationem eternam, Aug. lib. de poenit.

Et vt Chrysostomus. Vnum datum est vt delectemur, non vt debeatemur: vt rideamus, non vt rideamur: vt valeamus, non vt agramur: vt corrigamus corporis infirmitatem, non vt prosternamus animae virtutem.

*Peccator ad
celos oculos
leuare non
audet, quia
ei grauius
peccauit: nec
in terra in-
uenit refu-
gium, quia
scandalum
illi fuit. Sa-
uan in Psal
51.*

sicke with sinne; sicke & yea
dead; yea twice dead, subiect
to a momentany dissolution,
and an eternall damnation.
Woe is me, what shall I doe,
the distressedst wight vpon
the face of the earth? I haue
broken (O Lord) all thy com-
mandements, whither shall I
flye for succour? to thee? woe
is me, I dare not looke vp to
Heauen: To Angels? they
griue and blush at my rebel-
lion: To men? they are sinners
as well as my selfe, though not
so much as my selfe. What
then shall I doe? shall I final-
ly despaire with *Caine*, and
fearefully make my selfe away
with *Indas*? God forbid such
a thought should enter my
breast. I will say rather with
thy patient seruant: *Though
thou kill me, yet will I put my
trust in thee. Where sinne a-
boundeth, grace superaboun-
deth.* Hee that doubteth and
de-

despaireth of the forgiuenesse of sin, denyeth God to be mercifull; yea, he denyeth as much as in him lyeth, that God hath loue, truth, and power, in which three all my comfort consisteth; to wit, in the loue of his adoption, in the truth of his promise, and in his power of performance: These three so strengthen my heart, and as it were with a threefolde corde of assurance, tye it so fast to the mast of Gods mercy, that I can neuer sinke in despaire.

In the Courts of men it is the safest plea (saith *Quintilian*) to cry, *non feci*, I haue not done it: but in the Court of Conscience, it is the best plea to cry; *Ego feci, miserere mei Domine*: I haue done it, Lord haue mercy vpon mee; my merit is the Lords mercy, and I am not void of merit so long as he is not voyd of mercy. If
his

*Per misere-
re mei tolli-
tur ira Dei.*

Luke 18.13
*Publicanus
 iste preponi-
 tur nobis in
 exemplum
 erandi; nam
 humiliter se
 habuit in
 signo, quia à
 longe stabat:
 In animo,
 quia nec o-
 culos leuare
 volebat:
 In facto,
 quia pec-
 catum suum percu-
 tiebat: In
 verbo, quia
 c'ausabat,
 Propitius
 sis mihi
 peccatori.*

his mercies be many, my me-
 rits also be many; & the stron-
 get he is to saue, themore se-
 cure am I of my safety. Send
 wee therefore in full confi-
 dence of Gods goodnesse,
 send we Legates, *non à latere
 sed à corde*, our prayers, our
 teares, our workes of mercy,
 of fasting and repenting; let
 them crye in the name, and in
 the faith of Iesus Christ vn-
 to the Lord of hoasts, *Dave-
 niam Domine*: Mercy we beg,
 O Lord, O Lord grant vs
 mercy: I am a man, therefore
 will I call vppon God; I am
 a sinfull man, therefore will I
 pray to a mercifull God. I will
 lift vp my voyce, & my heart,
 with the poore^r Eublican, and
 say: O God bee mercifull vnto
 me a sinner: the Publican stood
 a farr off, as knowing his fil-
 thinesse; lookt on the ground,
 as confessing his vnworthi-
 nesse; knockt on his breast,

as

T
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as shewing his pensiuenesse; cryeth, Lord haue mercy vpon me, as laden with miserableness; and so must we doe, sigh and be sorry; yea, sorry we can be no more sorry, that euer wee offended so good and gracious a God: and so many waies sinned against our Redeemer, our owne soules, our weake brethren, neere neighbours, and euery Creature.

Though Christ hath taken away the damning and domineering power of sin in those that be his: yet the materiall part of sinne is left still within vs, that puts vs to great trouble, and makes vs, when it is stirred to breake out often times into piteous out-cries. The guilt of sinne contracted in generation, is transacted and done away in regeneration; yet it remaineth still in a man hauing a conflict within

O

him.

*Anima & corpus sunt
due in ho-
mine partes
iunctae, inter
se concordia
quodam dis-
cordi: nec
facile inter
eas convenit
utiq; cum de
imperio agi-
tur aut ser-
uitute: Rege-
re enim u-
traq; vult, et
magis illa
qua non de-
bet.*

himselfe, and forceth him to multiply his groanes by the Spirit of God, that hee might be deliuered from this body of death. Haue but a desire to be free, the Sonne of God will free thee indeede ; the least sparke of thy zeale will fire the Diuell out of thee; the least teare of thy eye, is a piercing sword to wound him. It is a rule, that will bide the touch-stone : No man can come to heauen with dry eyes. Many sweet waters may bee made by the Art of man, but neuer any so sweet as the sorrowfull teare that trickleth downe the cheeke of a penitent sinner. O make your bed to smell with such sweets, and water your couch with such teares.

Our Soules are ships lanchd forth for heauen ; our teares must bee the Sea ; our sighes, the gales of winde ; hope the anchor

anchor; grace stirres the helme
Moses, Ezechias Peter, and all
the Saints of God were washt
on the riuers that gush
from their eyes, to the king-
dome of heauen.

But alas, alas! how doe
we degenerate from the an-
cient times? Where now a-
dayes is to be found that con-
fusion of face in sinners, as was
in *Daniel*? Where that cast
downe countenance of the
Publican? Where those trick-
ling teares of *Mary Magda-
len*? Where *Jeremies* eyes,
turned into a fountaine of wa-
ter, to bewaile the sins of the
people? Where that bitter-
nesse of Soule that *Peter* felt
at the sight of his sinnes?
Where that compunction of
spirit, as in *Peters* deuotion?
All deuotion gone, all contri-
tion fled, that was in in for-
mer times? Men can haply
for fashion sake, either pub-
likely

likely or priuately sing: *O Lord consider my distresse*; but neuer had such a thing as a distressed soule for sinne: well, our soules must bee distressed before they can bee comforted; for God neuer giues a Lenitiue, before he hath giuen a Corrasiu; the Law must be preached which manifesteth the wound, and then the Gospell which worketh the cure.

Therefore with a heart wounded with griefe, and cheekes watered with teares, will I crye, and continually crye: *Lord haue mercy vpon me*; bee it my sinnes crye vp vnto Heauen, thy blood, sweet Iesus, hath a louder and better crye: They crye loud for vengeance; thine for indulgence: my sinnes accuse mee before thy Father; but thou makest intercession for mee to thy Father: and the Father will not but

but heare the suite of his Sonne. My vnrighteous life is enough to condemne me; thy righteous life is more then enough to saue me; being well assured, I cannot possibly perish, if thy merits bee interposed betweene my sinne and thy Fathers wrath; for
** There is no condemnation to them that are in Christ Iesus:* where the vniuersall negative admits no partition, either for the precedent, present, or future sinnes. Damnation is not to be feared of the godly: not for the precedent, for they are iustified by faith; not for the present, for they are forgiven; not for the future, for they shall not bee imputed. And Blessed is hee whose transgression is forgiven, whose sinne is covered, and to whom the Lord imputeth no sinne.

*Rom.8. 1.
*vim dam-
 nandi et do-
 minandi (vt
 loquitur
 Zanchius)
 Christus re-
 primit in su-
 is. Dānandi,
 Nulla est
 condemna-
 tio ijs: do-
 minandi, qui
 non secun-
 dū carnem
 incedunt,
 sed secūdū
 spiritum; il-
 lud per iu-
 stificationē,
 hoc per san-
 ctificationē
 utraq; per
 cōiunctionē
 cum Christo,
 qui sunt in
 Christo Ie-
 su.*

CHAP. 15.

Meditation of the frailty and mortality of man. How different the ends of the good and the bad: and the state of them both after their ends.

FROM the iniquity of man, we come to his mortality, and meditate a little heereon; because more shall be spoken heereof in a second treatise, if this first be accepted.

Tulit dominus de limo terre.

Man was made of the earth, or rather of the clammy filth of the earth. And whereof I pray you was the earth and the clay of the earth made? Of nothing did God make it: thou art then the sonne of slime, and nephew of nothing. Learne heere your genealogie you sonnes of Adam, yee proud sonnes of Adam; yee haue one beginning common with the lowest

est of the common sort. Though the noble contemne the ignoble, as growing out of the dunghill: yet he hath the same originall of humanity that thou hast; thou art no more a man then he is; his life to bee runne in the same race as thine; he finisheth the like period of his mortality, and flyeth aloft with the same wings of eternity as thou doest. Let them looke to the rocke from whence they were hewen, and to which they must goe; they cannot but confesse with humble *Iob*:
I said to corruption, thou art my father, and to the worme, thou art my mother and my sister.

Iob 17. 14.

The patient of the East thus layes out man in his colours, be he as great as the greatest on earth, this is his estate and condition: If yee demand his name, he is man, and *homo ab*

Iob 14. 1.

*Homo inflat
animalcula-
rū ad Pon-
tum genito-
rum, unum
diem degent-
ium: nane
orientium,
meridie vi-
gentium, ve-
speri sene-
scentium, &
oboeuntium.*
Senec.

*Mat. 6.39

humio the earth; vnder his
feete, the foundation whereof
he was made: if his birth, he
was borne of a woman; if his
continuance, hee hath but a
short time to liue; if his porti-
on, hee is filled with miseries.

Will you see the frailty of
this life? consider it in the
grasse & flowers of the field:
What in the Spring time is
sweeter for smell, and goodli-
er for sight? * that *euē* Salo-
mon in all his glory, was not ar-
rayed like one of these: yet im-
mediately as soone as a sharpe
winde breatheth vpon it, the
grasse withereth, the flower
falleth, and the glory of the
same falleth to the grownd:
so is the life of man, so is all
the glory of man. For what, I
pray you, is so glorious in all
the world, but fadeth when
the Spirit of the Lord blow-
eth vpon it? If you could say
with *Salomon*, *I am become*
great

great, and excell in wisdoms all that haue bene before mee in Ierusalem; this a flower that fadeth, there shall bee no remembrance of the wise nor of the foole for euer; for that that now is, in the dayes to come shall be forgotten: and how dyeth the wiseman? as doth the foole. Doe you with Doeg that man of power, trust to the multitude of your riches, and put your strength in your malice? this is a flower that fadeth; for as the Apostle: *When the Sun riseth with heat, the grasse withereth, and his flower falleth away, & the goodly shape of it persweth: euen so shall the rich man wither in all his wayes.* Do ye follow pleasures with as hot a pursuit as euer Salomon did, who testifieth of himselfe: *Whatsoever mine eyes desired, I withheld it not from them; I withdrew not my heart from any ioy?* this a flower that

Eccles 1.16

Eccles 2.16

Ps 151.7.

James 1.11

Eccles 2.12

Eccles 2.11

fadeth: *All is vanity and vexation of spirit.* Pleasures are the Apples that Saint *John* speaks of, that thy soule lusted after; shortly they will depart from thee, and all things which were dainty and goodly, shall stand in no steed.

Reu. 18. 14.

The pleasures which we gather from the tree of the flesh, whē we think to enioy them, they are sodainly strucke out of our hands, and makes many a one when it is too late, to sing *Lyfimaerhus* song, with a heavy heart: O that for so momentany pleasures, wee should lose that fulnesse of pleasures that are at Gods right hand for euermore!

*Breuis voluptas fornicationis, se-
petua pena fornicatoris.*

Psal. 16. 11.

Doe yee admire Arts and Sciences? This is a flower that fadeth; subiect they are to vanity, and the owners of them to mortality; for euery one is carried in Times Chariot, which

which is drawne with two
restlesse flects, Motion and
Mutation; which neuer stand
still till she bee by death dis-
charged of her passengers.
Do you admire beauty, youth
and personage? These bee
flowers that soone fade away.
Is it beauty you dote vpon?
Sicknesse will change it, sor-
row warpe it, age waste it, and
death end it. Is it youth you
are in loue with? What is
youth else but as the surging
Sea, full of rough windes and
raging waters? or like a good-
ly Ship that is ready to ship-
wrack vpon euery rocke and
quick-sande? Is it personage
you so much wonder at?
What alteration will a poore
tertian Feauer make in the
goodliest body, and death at
last lay it flat on the earth?
Gaze yee vppon the honors
and dignities of Princes and
Potentates? This is a flower
that

*Tres sunt
mortis nunti-
cij, casus, in-
firmitas, se-
nectus. Casus
nūciat mor-
tem latente,
infirmitas
apparentē,
senectus prae-
sentem.*

Den. 5. 30.
*Affry, Persa, Graeci et Romani,
 quid nunc,
 aut ubi sunt?
 Abierunt.
 Vbi supra
 fidem cumu-
 lata opes?
 Defluxerunt.
 Vbi caelo cer-
 tantia ope-
 ra? Non ap-
 parent.*

*Transmere
 patres, simul
 hinc transi-
 bimus em-
 nes:*

*In caelo pa-
 triam, qui
 bene transit
 habet.*

* 1 Pet. 1. 4.

that faderth. *Augustus* said, his life was a Comedie, and hee had acted his part. *Senius*, he was all things, yet it nothing preuailed. Empires themselves are not firme and stable. Did not the Babylonian kingdom flourish vnder *Nabuchadnezzar* and *Balthazar*? yet this flowre faded, even the same night that *Balthazar* was slaine of the Caldeans. The kingdome of the Persians, and the Grecians, had likewise their end and period.

Seeing then the frailtie of man, & of all humane things is so short & brittle, let vs learne to hate the world, & all things in the world; and to loue heauen, and the things of heauen. For the world passeth away, and whatsoeuer is in it: in * heauen is reserved for vs an inheritance immortall, vndefiled, and that withereth not.

We should glory more with

Theo-

Theodosius, that we are members of the Church, and consequently heires of heaven; then if we were the greatest Princes on earth. We should glory our names are written in heaven, where the flower euer flourisheth, and the lease neuer falleth. I, but may some say: Is it not pity to see so fresh a flower, as growes vpon the stalke of youth, suddenly to pine away? All flesh is grasse; no lesse the young then the old, are cut downe and felled. And as it is in the Hebrew Prouerbe: In Golgatha there be skulles of all sizes. God hath two gardens; the one in earth, the other in heaven. What injury is done to the young man, if he be translated (for the better) out of one garden into another? *All flesh is grasse, and all the grace thereof as the flower of the field; the grasse withereth, the flower fadeth*

*Vita est
quasi aruicula
quæ pueri
manutene-
tur, & se-
pius in ipsis
primordijs
cuiat.*

*Ad finem na-
tuitas pro-
perat, &
mori iuueni-
bus in infi-
dijs, scilicet
in ianuis.
Cypr. tract.
I. cõt. Dem*

*Qui obit be-
ne, obit bea-
te.*

Esay 40.6.7

Vita nostra
(vt Schax-
laus anno-
tat in Psal.

90. non est
diuturna,
sed verius
diurna,
quod hoc E-
pigrammate
docetur:

Ros, vapor,
umbra, su-
mor, pulvis,
nix, somnia,
fumi,

Spectrum,
plumo, yati,
transitus,
aura, cinis.

*Psal. 90. 6.

Virex unus-
quisq; (cit
Guido Bi-
tuticensis)
vt arescat,
adulescat vt
senescat, a-
scendat vt
descendat,
vivat vt mo-
riatur.

deth, because the Spirit of the
Lord bloweth upon it: surely the
people is grasse.

Like to the Damaske Rose
you see:

Or like the blossome on the tree.

Or like the dainty flower of May

Or like the morning to the day:

Or like the Sun, or like the shade,

Or like the gourd that Ionas
hadde.

The Rose withers; the Blossome
blasteth;

The Flower fades; the morning
hasteth;

The Sunne sets; the shadow flies;

The gourd consumes, & man dies.

The Prophet David speaking
of the breuity of mā's life, saith:

* In the morning it florisketh &
groweth: but in the evening it

is cut downe. In the morning

of his infancy, he groweth vp

as a greene herbe, and doth

not long continue in that

state; but passeth to the Meri-

dian of his youth, and there

flouri-

flourisheth a while, and from
thence declineth to the eue-
ning of his age, and then dy-
eth and withereth.

*Mane virens flos est, cinis est sub
vespere, vita.*

*Fide; cinis rursus, flos generosus
erit.*

*A flower in the morning grow-
ing bright,*

*Mans life is, and to ashes turnes
ere night.*

*Belene; so ashes shall againe be
made,*

*A lincly flower, that shall neuer
fade.*

Man may flourish a while,
long it cannot bee: for both
man and all he possesseth, pas-
seth away like a shadow, and
as a Poste that hasteneth by:
yea, as soone as we are borne,
we begin to draw to our end;
and in the end, *ex homine fit
cadaver*: Verifying that olde
etymon of the word, *cadit*, he
falleth: and then is *caro data*

vermi-

*Homo ut lu-
cerna in v&-
to, quæ citò
extingui-
tur: ut scin-
tilla in ma-
ri, quæ subi-
tò absorbe-
tur: ut fu-
mus tenuis,
qui protin-
us dif-
funditur:
ut acervus
nimis qui iâ
iam resolu-
tur: ut pomi
nouum quod
verme mini-
mo corrumpi-
tur.*

*Huc nasci-
mur, & ipsi
nasci, est non
nisi partus
in mortem.*

vermibus, a prey and meate to wormes in the ground; fulfilling the sentence denounced against *Adam*, and all his race: *Dust thou art, and to dust thou shalt returne.* There is an old Riddle: What should bee the mother, and the daughter? The answer is of the yce: but it may as well bee said of the bodies of men, which are made of the dust, and shal thither returne againe. O blessed dust that mayest bee called a man! O intellectuall dust, which by the inspiration of God, becomnest capable of reason! O admirable composition, that man is dust, and dust is man!

Death is that, from which youth cannot fly a foote, nor age escape on horsebacke: but yong and old, rich and poore, one with another, all must yeeld to the stroke of death: No tree there is that groweth
in

in the Forrest of this world,
but downe it shal, when death
layeth his axe to the root of
the tree. Bee a man as strong
as an Oke; as tall as a Cedar;
as straight as a Pine tree; as
flourishing as a Bay tree: yet
when the Winter of his age
shall seize vpon him, his strength
will be weakened; his tallnesse
sloped; his straightnes croo-
kened; his flourishing wither-
red: and at last euery stick pul-
led downe, and layed euen
with the ground; nay, in the
ground.

The Philosopher *Spella-*
nus being demaunded, what
hee most wondered at in all
the world, answered: But at
two things: The one was, that
in all parts where hee had tra-
uelled, he saw quiet men trou-
bled by seditious persons; the
humble subiect to the proude;
the iust obedient to the ty-
rant; the cruell commanding
the

the mercifull ; the coward ruling the hardy , the ignorant teaching the wise : and aboue all, I saw the most theeuës, hang vp the innocent.

The other was , That in all places and circuits that he had been in, I know not (saith he) neither could finde any man euërlasting : but that all are mortall , and that both high and lowe haue an end. For many enter the same night into the graue, which the day ensuing thought to bee aliue. And therfore whatsoeuer perpetuitie on earth foolish men doe dreame to themselves, they carry the sentence of death in their bosomes. Not vnlike the sick patients, of whose life the Physicion despaireth : yet is content to allow them potions and confections , for two or three dayes, wishing them to set their houses in order, and be ready for God. So we
care,

eat, drinke, sleepe, and take the like comforts of nature, not that wee should not die, this is impossible: for that statute of death enacted by the three States of heauen: (*Statutum est omnibus semel mori*, It is appointed for all men, once to die;) it cannot be repealed, or euer reuerfed: but this Sentence is for a short space suspended, and delayed, that wee should *worke out our owne saluation with feare and trembling*. Lord make vs wise in time, long before the shadow of death doeth sit on our eye-lids, to know the acceptable day. Life and death are set before vs; Lord glue vs grace to make choyce of the best.

Consider what this life is, what death is, what is prepared after death. Life is compared to a warrefare, a wilderness, a vale of wretchednesse.

Shall

Æterna lex à principio dicta omni huic mundo, nasci, denasci, priui, aboriri, nec quicquam stabile aut firmum arbitri ille rerum esse voluit præter ipsum.

Ingressus in vitam flebilis, quia à lachrymis vitam auspiciatur ingressus
(verbe)

quasi praeu-
dens futura
mala: pro-
gressus debi-
lis, quia mul-
ti morbi of-
figunt, mul-
tae curae an-
gunt: egres-
sus horribi-
lis, quia non
egre liuntur
homines sed
sed egredi-
untur cum
illis opera
sua, & per
morem egre-
diuntur ad
seuerum Dei
iudicium.

Shal we desire to liue amongst
the pikes of our enemies, and
danger of gun-shot? Should
wee delight to dwell in the
cōpany of vnreasonable men,
little better then brut beasts?
what are vnchaste women els,
but infectious Basiliskes, who
with the very sight of the eye,
cast poyson into the hearts of
young men? What flaunder-
ers, but dogs? what proude,
but peacocks? what deceit-
full, but foxes? what luxuri-
ous, but Swine? what oppres-
sors, but wolues? what coue-
tous, but molewarpes? what
tyrannous, but Tigers? Yea,
the seuerall vices that bee in
sundry beasts, are sometimes
found in one man. What more
rise in the world, then hony in
the mouth, & gall in the heart;
the hand of *Saul*, and mind of
Cham; the tongue of *Shem*,
and lippes of *Doeg*; the kisses
of *Indas*, and salutes of *Ioab*?
Shall

Shall we tabernacle our selues
in such a world, which is a
sea of sorrow, and lake of
sinne, where is nothing but
misery and infidelity? *Daniels*
denne is not so dreadfull, as
this dungeon, wherein we doe
dwell.

There will be an end of all,
God knowes how soon: thou
canst not alwaies bee hunting
and hawking; not alwayes
buying & selling, not alwayes
feasting and carousing, not al-
wayes building and purcha-
sing. Thou and all that thou
hast, like *Nebuchadnezzars*
image, stand vpon feet of clay;
the least knocke of death will
shiver all apieces: and then
whose shall those things bee
which thou hast provided?
whose shall bee this house
wherein thou dwellest? whose
this bedde wherein thou liest?
whose these garments which
thou wearest? whose this gold
which

*Mundus ma-
re tumidum
per superbiam,
frigidum
per iracundiam,
liquidum
per inuidiam,
profundum
per auariti-
am, infragi-
serum per a-
cedum, spu-
mosum per
luxuriam,
turbulentum
per concupi-
scentiam, ab-
surdum per
ingratiam,
vitreum per
fragilitatem*
Theodo-
ricus.

Luke 12.30

O vanitas
vanitatum,
omnia exue
que habes,
exutus verò
in sepulturâ
alibis, & v-
tinam quâ-
admodû di-
uitiis: & be-
moribus spo-
liatus, sepul-
turâ ingro-
deris, ne ita
etiam virtu-
tibus et bo-
nis operibus
exutus, in in-
fernum pro-
ficiscaris.

Stel in loc.

Psal. 49. 17.

Reu. 14. 13.

Hæc requies
est illa per-
fectio plena
& vltima:
plena, quia

which thou possessest? whose
these offices which thou en-
ioyest? whose these seruants
which thou hirest? O wret-
ched man that thou art, that
heapest vp riches, and knowest
not who shall gather them!
The like *Quere* shall rowse vp
my soule. O my soule, I de-
maund it of thee, What kinde
of goods doest thou treasure
vp in this momentary life? and
whose shall they be, for which
thou takest such paynes, and
vndergoest such perills? shall
they bee the goods of the
soule, or of some others? If
they bee temporall goods, it is
certaine, they shall not bee
thine: For the rich when hee
dieth, hee shall carry nothing
away with him, neither shall
his glory descend after him. If
they bee spirituall, those shall
be thine: For *the godly when
they die, rest from their labours,
and their workes follow them.*
And

And therefore studie, O my soule, to heape to thy selfe such aboundance of goods, that may bee thine at all times, in life and in death, and such as no man can take away from thee.

Come vpon thy soule with a second *Quæro*. more important then the former. O my soule, whose shalt thou bee when this life is ended? Gods or the diuells? whether Christs that redeemed it with his blood, or Sathans, whose seruant it is by sinne? If impietie bee my trade, and impenitency close vp my breath; the Diuell will claime his owne, and in the howre of death will rent the soule from the bodie, and pay home the vnfruitfull workes of darknesse, in that vncomfortable place of outward darkenesse. If it liue in the grace and fauour of God, and die in the feare and faith

perficit (ut Tilenus) totum animum et singulas eius facultates: ultima, quia omnes eius potentias educit in actum, subleuans omnibus imperfectionibus. Huc pertinet scitum illud Bernardi: Domini futurus est intellectus plenitudo lucis, voluntatis multitudo pacis, memoria continuatio æternitatis: Nam quicquid olim præparauit et inchoauit gratis, tunc absoluet et perficiet gloria.

*Ergo ante-
quam mori-
aris, morian-
tur in te pec-
cata, et ex-
tinguantur
aeterna mor-
tis pabula.*

*Quid ipsa
mors quam
timemus?
Requies, gau-
dium, et ve-
ra vita: aut
si quid in ea
mali, malis
tantum.*

of Christ, it is Gods, and with
God shall reigne in eternall
blisse and immortalitie. And
therefore (O my soule) repent,
repent for thy sinnes, amend
all thy errors, perseuere
ouer in a Christian course
life; that the prince of this
world when he comes vnto
thee, may finde nothing in
thee that is his. O King of
heaven and earth, the strength
of my heart, and God of my
saluation; my soule is thine by
creation and preservation: let
it be also thine, by sanctifica-
tion, and glorification: that
here and for euer, I may liue to
the praise of thy Name, and to
the glory of thy Maieslie.

Concerning Death, to them
that be in Christ, it is not a de-
struction, but a changing of
life; a very sure and short pas-
sage to heauen. Indeed death
is an euill of it selfe, & punish-
ment of sinne: But God of his
mercy

and with men towards his, hath giuen
 eternall such grace, not to death, but
 to their faith, that by suffering
 death patiently, they are re-
 warded eternally. The death
 we are subiect, is
 not totall nor perpetuall.
 It is not total, as appeares, Rom.
 8. 10. *If Christ be in you, the bo-
 dy is dead because of sinne: but
 the spirit is life because of right-
 eousnesse.* It is not perpetuall,
 as appeareth in the 11. verse:
*But if the Spirit of him that raised
 up Iesus from the dead, dwell in
 you, hee that raised up Christ
 from the dead, shall also quicken
 your mortall bodies, by the spirit
 that dwelleth in you.* Death is
 not totall, it strikes not vpon
 the whole man, but vpon the
 weakest part of man, which is
 his body. As for his most ex-
 cellent part, which is his soule,
 it is partaker of that life, that
 is not subiect to death. Death
 is not perpetuall; our bodies
 shall

Rom. 8. 10.
 11.

P

shall

*Resurrectio
mortuorum
spes Christi-
anorum.*

*Gen. 46. 3-4
Christus ante
mortem,
in morte,
post mortem
adest suis.
Ante mortē,
Dominus
morti occur-
rit, eiusque
amaritudi-
nem profligat.
In mor-
te, colligit a-
nimas et cu-
stodit ossa.
Post mortē,
defunctos
uiuificat &
resuscitat.
Renec.
Clau. Theo*

shall not bide for euer vnder the bonds of death: for the spirit of Christ that now dwelleth in them, shall raise them vp from the dust of death, and clothe them with immortallitie and incorruptibilitie.

Excellent is that comfort the Lord gaue vnto *Iacob*: *Feare not to go downe into Egypt: I will go downe with thee there, & I will also surely bring thee vp againe.* The like cōfort doth the Lord giue his children, when they lye on their death-bed: Feare not to go the way of all flesh, I will go downe with thee into the graue, and will bring thee vp againe. The Lord will not leaue vs in the graue, nor cast off his care for vs, whē we are dead; but he will watch ouer our dust, thogh our bodies taste of corruption, they shall not perish in corruptiō: for the Spirit of the Lord is a Balme to preserue them to an euersisting

sting life and immortalitie.

By the mercy of God death becomes to the faithfull, the end of travell, the gate of gladnesse, the Port of Paradise, a dimission from warre, a manumission from misery, a dissolution of soule frō body, a transmigration to the Father, a chariot to heauen, a deliverance from bondage and prison. Concerning death to them that bee out of Christ, they shall finde the truth of this saying: *The death of sinners is worst*: euill, because it seuereth frō the world; worse, because it seuereth from the body; worst of all, because it seuereth from God: for why? they make the world their paradise, their body their god, and God their enemy. To such death is hatefull and horrible: for that therein they are tormented with the pangs of the dying flesh; distracted,

P 2

with

Mors nihil aliud quàm exitus animæ de carcere, finis exilij, laboris consummatio, ad portū applicatio, peregrinationis finitio, oueris gravissimi depositio, de equo furioso descensio, de domo ruinosā liberatio, omnium aggritudinū terminatio, omnium periculorū evasio, omnium vinctulorum disruptio, debiti naturæ solutio, yeditus in patriam, ingressus in cæ'ū. Holk. in lib. Sap.

*Com animi
peccatrix
vinculis car-
nis incipit
absolui, quā
amare ter-
rore concu-
titur? quātus
mordicis cō-
scientie sti-
mula lacerat-
tur? Recolit
veritas, quae
commisit,
videt man-
data quae
contempsit, &c.
Vide Inci-
nerat. mort
Authore
Pontano,
ubi ad viuū
impij ex
hac vita
disceden-
tes descri-
buntur.
pag-41-42.*

with the fittes of the present
paine, grieued with the re-
morse of that which is past;
frighted with the terrour of
that which is to come; stung
with the groning of a guiltie
conscience, discomforted with
the rage of a seuerer ludge, a-
mazed with the thoughts of a
noysome sepulcher: and after
all this, at the rufull diuorce of
the soule and the body, an
exclusion from the eyes of
heauen, together with the
shame and confusion of sinne,
wounding and stinging the
conscience without ease or
rest; and the dreadfull horror
of hell, the place of darknesse
and diuels: hauing in it con-
tinuall flames of intollerable
and vnquenchable fire, eter-
nally tormenting the soules
and bodies of the damned.

Oh what an alteration then
shall the wicked finde, when
Death shall bring a Writ of
Habeas

Habeas corpus, and the Diuell
 a Writt of *Habeas animam*!
 What an alteration will it bee,
 from hony to wormewood?
 from coffers, to coffins? from
 bagges, to the bier? In the
 day of death, *Balaam* and his
 bribe; the *Vintner*, and his bils;
 the incontinent, and his mate;
Nabal, and his cups; the mur-
 derer, and his bloody blade;
 the Idolater, and his shrine;
 the Merchant, and his mea-
 sures; the glutton, and his ban-
 quets shall part asunder. Who
 then (vnlesse hee had rather
 burne with *Dives*, then reigne
 with *Lazarus*) will reach out
 his hand to Bribery, *Vsury*, Sa-
 criledge, Adultery, Drunken-
 nesse, Deceite, and Gluttony?
 Who dare commit sinne, sith
 the wages of sinne is death?
 You haue heard happely of
 sinnes, some to bee venial, and
 some to be mortall. That was
 Popish, wicked, and false: For

*Miseria dā-
 matorū, nec
 vita nec
 mors est,
 quia in v-
 ita, boni a-
 liquid inue-
 nitur; in vi-
 ta requie:
 est, in morte
 terminus,
 scilicet miseria
 illa non ha-
 bet requiem
 nec terminū.
 Quid ergo
 est? Malum
 vite & ma-
 lum mortis,
 à morte cru-
 ciatus habet
 sine fine, à
 vita durati-
 onem sine
 requie. Gra-
 nat.*

the reward of sin is death, saith the holy Ghost: not of this sinne, or that sin; but of sinne indefinitely, that is, of all sinne. For indefinite Propositions in Diuinitie, are euer taken for generals, vnlesse the nature of the thing hinder, or an instance may bee brought out of the Scripture. *The soule that sinneth shall die the death.* Eze. 18. He doeth not say, that sinneth thus or thus; but simply that sinneth: meaning any sinne, shall die (without the grace of repentance) as wel the second death, as the first, euen eternal death both of body and soule, where they shall bee euer dying, and neuer dead.

Let not these bitter paynes of hell (the reward of sinne) bee passed ouer lightly and slightly, but ingrauen deepe with the diamond poynt of Meditation, neuer to bee wiped out, till it hath wrought a true

true and totall repentance in vs all; and so made way to the death of Christ, to saue both soule and body. Let the Spirit of the euerliuing God bring this to passe; and let the heartie wishes, and humble prayers of your own spirits, cry *Amen* vnto it.

Concerning that which is prepared for the elect of God after their death, the ioy is such, and the glory so great, I want words to expresse it. The godly in the death of Christ, see all their troubles sanctified; and death it self, euer since it ranne through the veines of life, so sweetned, that they are neuer amazed with the foregoing gripes, and extremities of it: because they take them as the throwes of child-birth, by which the soule is borne out of this lothsome body, and brought forth to eternall felicitie. They feare not the

P 4

Diuell

*Mors medicina
malorum,
refugium et
asylum et in
his mundi
fluctibus
portus, quē
sapiens nun-
quā fugiat,
immo (Deo
vocante) tu-
tis velis in-
eui seratur*

*Mors inter-
mittit vitā,
non eripit:
veniet iterū
qui nos in
lucem repo-
nat dies.*

*Hinc emor-
tualis illa
vox Ignatii
qua dicit se
per marty-
rium profi-
cisci de mū-
do ad patrē:
Aqua enim
viva manēs
in me, intrin-
secus mihi
dicit, Veni
ad Patrem.*

Diuell whom they haue so va-
liantly resisted; putting al their
trust in God, on whom they
haue so confidently relyed.
They feare not the horroir of
the graue; because they sowe
there a natural and corruptible
body, to reap the same againe
spirituall and incorruptible at
the resurrection of the Iust.
They feare not to leaue the
world, because they goe from
the world vnto God, and take
an entire and plenary posses-
sion of eternall life. This eter-
nall life hath three degrees:
the first, when a man can tru-
ly say, he liues not, but Christ
liues in him: & this al men can
say, that repent and belecue,
that are iustified & sanctified,
hauing peace of conscience,
with other gifts of Gods Spi-
rit, which are the earnest of
their saluation.

The second degree of eter-
nall life, is in the end of this
life;

life, when the body goes to the earth, and the soule vnto heaven. The third is, in the end of the world, when body and soule reunited, doe ioyn-ly enter into eternall happi-nesse in heaven. This made *Hilarion* confidently to cry to his owne soule: *Egredere anima &c.* Goe out my soule, why fearest, why doubtst thou? thou hast serued Christ well neere seuen ty yeares, and fearest thou to die? This made *Ambrose* on his death-bed, to giue this answer to those that wisht his longer life: *Non sic vixi, vt pudeat inter vos viuere, &c.* I haue not so liued, that I should bee ashamed to liue amongst you; or fearesfull to die or depart from you: because I haue a good Lord. This made good olde *Simeon* so sweetly to sing that Swan-like Song: *Lord, now lettest thou thy seruant depart in peace, accor-*

P 5

ding

*Eslo memor
mortis vi-
uens, sic be-
ne uiues.*

*Eslo memor
vita mori-
ens, sic bene
moriens.*

*Viaite bene,
ne moriamini
mala: quia
sicut non po-
test esse ma-
la mors, quā
bona vita
precessit, sic
non potest ef-
se bona quā
mala vita
anticipauit.*

Luke 2. 29.
30.

*Sac. Clorim
exempla do-
cent morien-
dum esse. &
persuadent
ut mortem
a quo animo
feramus:
Christi autē
exemplū ul-
trahoc dicit:
Surge, sis vi-
uus in morte
(est enim
Christi mors
sacramentū
quoddā cer-
tificans nos
mortem no-
stram nihil
esse) putredo
tua fiet cla-
rior et speci-
osior sole.*

*ding to thy word. For mine eyes
haue seene thy saluation. This
made David that sweet Singer
of Israel, to record this note
to his soule: As the Hart pan-
teth after the water bookes: so
panteth my soule after thee, O
God. My soule thirsteth for
God. for the liuing God: when
shall I come and appeare before
God? Psal. 42. 1. 2. He that
liues Christianly, shal die con-
fidently; he that finds this life
short and miserable, shall die
willingly; hee that knowes
dearth and foresees glory, shall
die cherefully and desirously.*

Now, euen now doe I per-
ceiue the night of death to
draw on, and the day of life to
succeed it; a day of ioy, of the
greatest ioy heart can ima-
gine, when I shall see the Sun
of righteousness face to face.
Reioyce O my soule, not mine,
but the Lords; for his precious
blood hath dearly bought it:

re-

reioyce in God thy Sauour.
Come forth with *Lot* out of
Sodom,& look not back vpon
perill of life: passe through
the red Sea, out of the hands
of all thine enemies,into that
land which floweth with blisse
and glory. Thou art borne
for heauen, redeemed for hea-
uen, instructed for heauen:
Therefore lift vp thine eyes
vnto heauen, and there fixe
thine heart where thy treasure
is. Leauē thine asse at the foot
of the hill: vnburthen thy
soule of the heauy logge and
clogge of the flesh, that it may
flie with speed to the imperial
Seat of Gods owne Maiestie.
Now is the bosome of *Abra-
ham* opened vnto thee, as vnto
one of the seed of *Abraham*.
Now Paradise offers it selfe
to receiue a member of the
Church, and Coheire with
Christ. Doeſt thou feele the
difficultie of dissolution? stay
but

but a while, a moment and minute of time: it is better at once, and in so short a season to pay the debt vnto nature, then to endure more paines in this valley of teares. *Thou shalt not die but live, and declare the workes of the Lord.*

And thou, O my body, which hast ingrossed all my time (O that I had bestowed it vpon better things!) immoderately to feed and clothe thee, to ease and please thee. Thou that hast weighed downe my soule to the ground vnder my feet, that it could not aduance her thoughts aboue the clouds. Thou comest from the earth, and returnest to the earth: for thus runnes that vnrepealeable decree against all the sons of *Adam*. Giue thy selfe to rest, enter into thy chamber, shut the doores after thee, hide thy selfe for a very little while, vntill the indignation passe

passie ouer. Thy corruption in the graue shall be thy purgation, at thy rising from the graue. Thy resurrection shall be glorious, and immortalitie swallow vp mortalitie. Descend willingly and cherefully into the darke vaults of the earth, that thou mayst see the eternall light that neuer hath night. And thou O Father of lights, the giuer of euery good and perfect gift; And thou, O Sonne of God, the health of my soule, and hope of my heart; And thou, O Spirit of God, the soule of my soule, and guide of my wayes: If euer, O blessed Trinitie and sacred Vnitie, thou wast present with me, now in this last point and period of my mortall life, bee present and President to counsell, comfort, and conduct my languishing Spirit vnto the land of righteousness. Seale O Lord, by
thine

thine holy Comforter that
blessed word vnto my perplex-
ed conscience, thou once spa-
kest to the theeſe on the croſſe:
*This day ſhals thou be with mee
in Paradiſe.*

Let me finiſh the Tragedy
of this life with a ioyfull act,
and ſurrender my ſoule vnto
thee, O Father of Spirits, with
that Swanne-like ſpeech thine
owne Sonne made vpon the
Croſſe: *Father, into thy hands
I commend my Spirit.* And
now if it ſtand with thy will
& pleasure (deare God) let the
Whale caſt mee out vpon the
heauenly ſhore: Death deli-
uer my ſoule into the hands of
my Redeemer. Farewell, O
world, the laſt farewell that
euer I ſhal take: and welcome,
O heauen, mine owne ſweet
Countrey. Ah Lord, I expect
euery howre; yea I thiſt as the
chased Hart after the running
waters, for the full cup of my
ſaluation

saluation in the land of the li-
uing, as I haue tasted the fruits
thereof in the land of the dy-
ing. Let thy kingdom come,
O King of heauen and earth;
deliuer me from all euill, I be-
seech thee vpon the bended
knees of an humbled and be-
leeuing heart. *Amen, Amen.*

CHAP. 16.

*Of our blessed immortalitie.
Why man created. The way to
the kingdome of heauen. Diuers
ends of diues men.*

FROM our Mortalitie, wee
come to our Immortality,
to that day when we shall rest
from all our labours: A day
without a night; the seuenth
day, and true Sabbath of all
faithfull soules. Doe ye not
marke what the Book of God
speakes of the sixe dayes? *And
the*

Gen. 2. 2.

*the euening and the morning were the first day: and the euening and the morning were the second day. And so in the rest. But when the seuenth day is mentioned, there is not a word spoken of the euening & morning, though it haue both, as other dayes of the week haue: but there is a mystery in it, as one conceiteth it. The fixe dayes of this life, haue a morning of ioy, and an euening of sorrow: for there is no morning which hath not an euening; no pleasure which hath not an end: but the ioy and pleasure of eternall life (prefigured in the seuenth day) hath no euening, no end. Oh who would not labour, sweat, and suffer any thing for so sure and stable a felicitie! And wil you haue it? You must buy it. For what price? *Austen* tels you, Thou must giue thy selfe. But marke how: not thy selfe as thou*

thou art a worldly, fleshly, greedy minded man: but thou must giue thy selfe a good, iust and holy man. Thus offer thy selfe vpon the altar of Christs obedience, and God will accept it.

If I should demandaund of any, For what cause especially man came into the world: he would answere with the Psalmist: *God did not create men in vaine.* Did hee create man to heape vp wealth together? no; for the Apostle saith: *Wee brought nothing into this world, and it is certaine, that wee can carry nothing out.* And, *hauing food and raiment, let vs bee therewith content.* Did hee create him to hawke after power and principalitie? No; for *Nabuchadnezzar* lusting after theſe, loſt no leſſe then a kingdome. Did hee create him to eat, drinke, and play? No; for *Seneca* though an hea- then,

Pſal 89-47.

1 Tim 6-7.
8.

Ephes 1.6.

then saith, *Maiores sum, &c.* I am greater, and borne to greater things, then that I should bee a vile slaue of my senses. What then is the proper end of man? Saint *Paul* layes it downe; That wee should liue to the praise of the glory of his grace wherewith he hath made vs freely accepted in his Beloued.

Compare Philosophy with Diuinity, and it will appeare wee know little of man and why he was created: Nature scarce knoweth the materiall cause of his Creation; much lesse the efficient or finall: it knoweth not God to bee his maker, nor blessednesse to be his end: and for the formall cause, which they call the soule, the wisest amongst them cannot agree.

But Diuinity; out of the fulnesse of Gods wisdom, de-

defineth Man to bee the Creature of God, consisting of a body, and a reasonable soule, made at the beginning to the Image of God. God gaue him a power neuer to dye, if hee had continued in the state of innocencie: but sinning, hee became subiect to mortality and misery. Now the Lord (rich in mercy) looked vpon man; and the good worke of Creation which the Diuell made euill, God made good againe by opening a way to the execution of his eternall decree, concerning the saluation of Mankinde. To this end hee sent a Mediator, who because he was our suretie, was really to pay the full price of our Redemption with his deare and precious blood; the voluntary offering whereof by Christ himselfe, was the sacrifice that appeased the wrath,

*Si queram
antiq̃vẽ me-
um, inueniã
solum Deũ :
si materiam
vnde me fe-
cerit, inue-
niã omnino
nihil : si for-
mã, inueniã
me esse ima-
ginem Dei: si
factũ, ipsũ
eundẽ De-
ũ esse sum-
mũ & to-
tũ bonũ
meũ. Bel-
larm. Ascẽ.
in Deũ.*

wrath, that satisfied the iustice and purchased the fauour of God towards vs.

O yee Saints of God, if euer you were rauished at the contemplation of heauenly things! bee rauished heere, that the Lord of Maiestie should vouchsafe to descend to a dunghill of misery, this vile sinfull world, and to become man to redeeme man; for the same nature that sinned and deserved the death, the same nature suffered and restored life. Eternall life is the maine end of all the elect, though other subordinate ends be required thereunto; The end of all actions being first in intention, and last in execution, is by experience found to be of that force, that it draweth vs on (although it stands with our perils) to accomplish that we intend, in hope to atchieue the ends in
our

our mindes first proposed:
and therefore Christ our Sa-
uiour to encourage vs to en-
ter in at the streight gate, and
to walke in the narrow way
of obedience vnto God, pro-
poundeth the ende which is
life.

Mat. 7. 14.

There bee two especiall
things to bee weighed in all
that is good, first, the end of
our actions; secondly, the
meane that leadeth to this
ende; and as *Cassianus*: Before
all things the eyes of the mind
are to bee cast vpon the ende
of our life, and profession;
neither vpon the last end on-
ly, which is the Kingdome of
heauen; but vpon the next
ende also, which is purity of
heart; without which that
Kingdome cannot bee attai-
ned: therefore first Christ na-
meth the Kingdome of God,
and the righteousness there-
of. What other end should
man

aj rñd ac aj
tm opic T-
A. 6.
Arist. Rhet.

Mat. 6. 33.
Tria sunt bonorum genera, supremum, media, infima. Prima sunt gloriae: secunda, gratiae: tertia, fortunae. Prima in intentione, secunda in operatione, tertia in sustentatione. Secundum hoc, primo sollicitat ad patriam, Quxrite primum regnū Dei; secundo notificat viā, & iustitiam eius, tertio excludit curā noxiam, & haec omnia, &c.
 Reu. 21. 27.

man ayme at then the Kingdome of God? By what meanes can we come to this Kingdome, but by his righteousness? After what manner shall wee get this righteousness, but by seeking? And what is the order of seeking, but to seeke it first and aboue all things? Loc, the end, the meanes, the manner, and the order, whereunto Christians should bende all their forces day & night that they might come to the height of their happinesse for euermore. And the holy Ghost speaking of that heauenly Ierusalem, hath these wordes: *And there shall in no wise enter into it any thing that defileth, neither whatsoener worketh abomination, or maketh a lye; but they which are written in the Lambes Booke of life.* By which it appeareth what are the meanes that leade to this

this end, which is eternall life : namely the righteousnesse of Christ, apprehended and applyed vnto vs by the hand of a true iustifying faith ; and the righteousnesse of a good conscience, which doth consist in the serious purpose & practise to leade a good life.

All seeke felicitie , none can finde it but in God, who is our portion and inheritance for euer : felicity being the obiect and accomplishment of our desire, we cannot chuse but wish and couet it. Man doth seeke a triple perfection, a sensuall , intellectuall, supernaturall : A sensuall, consisting in those things , which very life it selfe requireth ; either as necessary supplements, or as beauties and ornaments thereof : An intellectuall, cōsisting in those things which none vnderneath man, is either capable of, or acquainted with

Elegans est illud Lutheri dictū, Iustificatio est articulus stantis et cadentis ecclesie: & certe ob hunc articulum nostræ ecclesie secessionem fecerunt à Pontificijs.

Phil. 3. 10.

Mat. 5. 12.

with: A supernaturall, where-
vnto wee tende heere, by
means aboue nature; but can-
not attaine them. They that
make the first of these three
the scope of their whole life,
are saide by the Apostle to
haue no God, but onely their
belly; to be earthly minded.
They that make the second
the ayme of their life, are
commended by men for their
knowledge and vertue in ci-
uill and morall matters. They
that make the third the butte
that they ayme at, be diuine &
heauenly: This last and high-
est estate of perfection, is re-
ceiued of men in nature of a
reward. Now rewards, doe
alwayes presuppose such du-
ties performed as are rewar-
dable. Our naturall meanes
therefore vnto blessednesse
are workes; now is it possible
that nature should euer finde
out any other way to saluati-
on

on th-n onely this? But examine the workes we doe, and from the first foundation of the world, what one can say, *My wayes are pure?* Seeing the all flesh is guilty of that, for which God hath threatened eternally to punish; what possibility is there this way to bee saved? There resteth therefore no way vnto saluation; or if any, then surely a way that is supernaturall, a way which could neuer haue entred into the heart of man, as much as once to conceive or imagine, if God himselfe had not reuealed it extraordinarily. This a sacred secrecie, and mysterious way of saluation; the light of nature is neuer able to finde out any way of obayning the reward of blisse, but by performing exactly the duties & works of righteousness. From saluation therefore and life eternall all flesh being excluded,

Q

Nostrum est agnoscere Dei amnitatem (ut loquar cum moderno quodam) nostramque nullitatem, & sic exclamare, Seui inutiles sumus.

ded this way; behold how the wisdom of God hath reuealed a way, mysticall and supernaturall, a way directing to the same end of life, by a course which groundeth it selfe vpon the guiltinesse of sinne, and through sinne, desert of death and condemnation. For in this way the first thing is the tender compassion of God, respecting vs drowned and swallowed in misery: the next is redemption out of the same by the precious death and buriall of a mighty Saviour, who hath confessed of himselfe saying: *I am the Way*, the way that leaddeth vs from misery to felicity.

John 14.6.

This supernaturall way hath God himselfe prepared before all worlds: the way of supernatural duty, which to vs he hath prescribed, our Saviour in the Gospell of *S. Iohn* doth note, terming it by an excellencie the

John 6. 29.

the worke of God: *This is the worke of God, that ye beleene in him whom hee hath sent.* Not that God doth require nothing vnto happinesse at our hands, sauing onely a naked beleefe; (or hope and charity we may not exclude) but that without beleefe all other things are as nothing, and it the ground of those other diuine vertues.

God most graciously doth communicate himselfe vnto those that know him; and knowing him, beleecue in him; and beleeuing in him, loue him; and louing him, feare him. Yet the knowledge of God, confidence, loue, and feare, doe make vs blessed, not as principall efficient causes, but as secondary appointed meanes; for they leade vs to God, who doth communicate himselfe vnto such, that are renewed in the inward

Q 2

man,

Fides opus et actio quædam est, sed nō tale opus vel actio, qualia ea sunt, quæ ex fide proficiuntur; dilectio, patientia, beneficentia, &c. Nā hæc opera præstant aliquid Deo: Fides autem à Deo accipit id quod in promissione Euangelij offertur. Homo ergo fidelis in suis iustificatiōne non tam agere quàm pati dicitur, recipit enim donum iustitiæ à Deo sibi collatū. Balduin. in Rom.

*Dilectus anime sponsus
est candidus
& rubicun-
dus: candi-
dus innocen-
tia, rubicu-
dus passione.
Ita quoq; i-
lecta Christi
sponsa sit ca-
da a virtu-
tibus, rubi-
cunda passi-
onibus: sic
amara cala-
mitatis ra-
dice nouit
Dominus
dulcissimum
fructum æ-
ternæ gloriæ
producere.*

*Memento
mortis, ut
desinas me-
mento Iusti-
tiæ diuinæ,
ut timeas:
memento mi-
sericordiæ
diuinæ ne
desperes.*

man, and shew the fruits of their faith in the obedience of his word.

Let vs therefore purifie our selues, and bee cloathed with that double garment; the one is purple dyed with the precious blood of the Lambe of God; the other is white, washed in the teares of repentance which the holy Ghost doth draw from the fountaine of the heart, to the sluces and watercourses of the eyes. And wee ought the more diligently to remember and put this in practise, by how much the more aggreeuances and hinderances (as so many rubbes) doe lye in our wayes; and our peruerse hearts, like false by-asses draw vs out of the paths of godlinesse.

Besides, nothing more vn-certaine then that certaintie of death: At what houre, in what place, God will pull
downe

downe this earthly tabernacle, and lay it in the dust: who knoweth but hee that knoweth all things? *Watch therefore, for yee know neither the day nor the howre wherein the Sonne of man commeth;* and as Saint Marke: *Take heed, watch and pray; for you know not when the time is.*

Wherefore ô Christian soule, thou oughtest not onely, not to despaire for the difficulty of the way of Christianity; but hope in the Lord, which stands to receiue thee in the end of the way, as he is ready to inuite thee to come to him: so to helpe thee forward in thy coming; and therefore with a full resolution, turne thy foot into this path, vse no delay, the matter is more waighty then to put off from day to day. If a great labour discourage thee, a greater reward may encourage thee;

Q 3

if

Mat. 25. 13.

Mat. 13. 33.

Caute ante vos, ubi mors, Iob 14. 5. post vos, ubi peccata, Pla 38 57. supra vos, unde veniet Dominus, Mat. 26. 64. infra vos, ubi infernus, Psal. 18. 5 circa vos, ubi diaboli, 1 Pet. 5 8. intra vos, ubi sanctus Spiritus, 1 Cor. 6. 19 Renec.

if mighty bee the forces of
thine enemies assaults, more
mighty, yea almighty is the
power of God to assist thee:
if such a multitude of both
sexes and all ages haue bro-
ken the ice before thee, shall
not wee follow after, bee the
waters neuer so deepe, the
troubles neuer so much? They
were not made of stone or of
iron, but of flesh and blood,
and had many infirmities like
thy selfe; yet these broke
through all difficulties in the
power of the Lords might.
Thou art made of the same
mettall, & ayded by the same
might; wherefore then doest
not thou cast thy selfe vpon
him that neuer faileth those
that trust in him? And take
these two helps with thee in
thy happy iourney: The one
that thou preferre the glory
of God, and the saluation of
thine owne soule, before all
the

the things of this world : The other, that thou trust not in thine owne strength and wisdom, but in the omnipotence, and endlesse loue of God. If these two thou canst doe, the crooked shall bee straight, and the rough wayes plaine, and thou shalt serue the Lord in ioy and exultation, & shalt sing in the wayes of the Lord, that great is the glory of the Lord. This is the end, why we came into the world: that by a godly life, wee may partake of Christs precious death, and reigne with him in glory and immortality for euermore.

Surely, no lesse then twise in the day should we occupie our selues in such heauenly meditations, morning and evening, the fittest time in all the day. The true Christian and vnfaigned, ought euery morning so to dispose his

Q 4

goods

Elsay 40.4.

Psal. 138. 5.

*Non rectè
praesentem
diem transi-
gis, nisi sta-
tuas illa ul-
timū transi-
gere.*

goods, and correct his life as if hee should eye the same night, and so to commit himselfe to God at night, as if he hope! for no life vntill the morning.

Duobus temporibus ratio habenda: mane & vespere: in altero agenda prospiciamus, in altero gesta respiciamus,

Pythagoras saith, there is a regard to bee had of two times; morning and euening: in the one foresee what is to be done; in the other looke backe what wee haue done. Priuacie is a speciall circumstance in matters of deuotion. If men would endure the Catechising of their soules in priuate, they would not bee obserued so much for their sinnes in publike. Let a Christian learne of a heathen this priuate dealing with his owne soule: *Pythagoras* in those his golden verses gave this good aduice, (better then the best and purest golde) that euery mans examination in priuate should runne vppon
three

Articles; the first, wherein we haue transgressed, that wee may repent; the second, what good we haue done, that we may hold out; the third, what wee haue omitted which we should haue done. The like secret deuotion had *Sextins*, who euery night would privately examine: what euill of thine hast thou healed this day? what vice resisted? in what part bettered? what custome (saith *Seneca*) can be more commendable?

Thus should wee employ our meditations in holy and heavenly things. Oh that wee could say as soone as wee rise in the morning: To what end hath God given mee the day? whether to worke out the saluation of my soule, or to rule my house and to bring vp my children, or to get things needfull to maintaine this life? Which of these are first,

Q 5

and

and most to be done? Surely the working out of the saluation of our owne soules, though the other may bee done in their time and place, the fittest time to think vpon this is the morning.

The clock-keeper listeth vp the plummetts of lead from the ground, by poyssing wherof the wheelles are drawne about; if they bee not drawne vp, but lye on the earth, the clocke standeth still. In like manner, although in the morning the chiefeest time for contemplation, wee are eleuated and raised vp with diuine meditations; yet when we depart from this holy exercise, and giuing ouer our studies, goe to the works of our calling, to deale in the world, and with men of the world, wee descend and fall to the earth, the loue of God waxeth colde in vs, neither can it other-

otherwise be: What then must we doe? Winde vp at euening the weights of the clocke, raise vp to Heauen our thoughts and affections; returne to that secret conclaue and priuy Chamber of our owne hearts. Go againe to the fire, or rather kindle the fire againe in you; since the flames of Charity is that perpetuall fire, which wee must feed morning and euening, with the fuell of holy deuotions and deuout actions.

CHAP. 17.

A Christian life mixt of contemplation and action. A digression to Students in Divinity and Preachers of the word.

A Christians life is a mixt kinde of life, of Contemplacion and action; as Gregory moralizeth those foure li-

ving creatures, that had the hands of a man vnder their wings on the fore-sides; what is figured by the hands, but the actiue life? what by the wings but the contemplatiue life? The hand therefore of a man vnder his wings, is the verue of the worke vnder the flight of contemplation; for hee that is a true Diuine and good Christian indeed, must be scene as well in action (not faction as one once elegantly) as in Theoric and contemplation: both must bee vsed in their time and place, as wee reade one *Aphrates* a certaine Cloysterer did; who hauing liued a long time in contemplation, sequestred from the society of men, when he saw *Valens* the Emperour to rage beyond measure against the Christians of Antioch, hee left his cell, and came abroad. The persecutor demanded whither

whither he hasted? Hee answered; The Churches being troubled by thy tyranny, I am forced of necessitie to seeke all possible meanes for their safetie. A good note by the way for those (and I pray you take it in your way, whom it chiefly concerneth) that are sonailed to their studies, that they little care, or nothing labour for the common good of the Church of Christ.

A man is borne for the Common-wealth, saith the Law, but Ciuill. A Pastor is borne to the Church, saith Gods Law. Wee haue all a Iudge, and he is righteous: we must giue an account one day of our labouring or loytering. If wee haue a flocke, we must feede them: It is a precious people, purchased with a price of greater value then a Kings ranfome; with blood; with Gods blood; with Gods owne blood;

Acts 20.28.

blood; which he hath purchased with his owne blood.

Gen. 31.40

If the Patriarch *Jacob*, for the sheepe of his father in law *Laban*, was in a manner spent and consumed with labour, that hee cried: *Thus I was in the day, the drought consumed mee, and the frost by night, and my sleepe departed from mine eyes*: What ought the Sheepleads of Christs sheepe doe, for whom hee hath shed his dearest blood? And if the Diuell as a roaring Lion seeketh about whom he may destroy; should not a good Pastor compasse his flocke round, seeking whom hee may deliver? Learne, for shame, of the Diuell (saith the spirit of *Jeremy* in the breast of *Latimer*) to looke in a contrary sence, to your flockes, and ouersee their soules.

A good Student in Diuinitie, in all his Meditations, Disputa-

puta-

purations, Readings, and Con-
ferrings, ought to set before
his eyes these memorable
wordes, written as it were in
golden Letters, in a Tablet a-
bout his necke: *DEO, MI-
HI, PROXIMO*, To
God, my selfe, and my neigh-
bour: so shall it come to passe,
that hee shall profitably passe
ouer his howres, cutting off
all vnneccessary and curious
kinde of studies. In the first
place let him seeke the glory
of God; God will so blesse all
his endeaours, as his grace
like the riuier of Nilus, will o-
uerflow the low valley of his
lowly minde, that all orient
and fragrant flowers of know-
ledge and vertue shall growe
therein.

Secondly, the man that thus
doeth meditate to seeke the
glory of God, all succeeds he
takes in hand. The know-
ledge of diuine things will
perfect

*Scire & sapere,
noscere & scire,
Qualis oratio
talis conversatio: sic
docuerunt,
sic vixerunt
Apostolici
omnes do-
ctores.*

1 Cor. 9. 16.

perfect his vnderstanding; pra-
ctise, his will; interpretation,
his tongue. So shall hee be-
come a true Diuine indeed,
and the seruant of the most
high God. Giue good ac-
count he shall of his learning,
and liuing when it shall be de-
manded at the latter day, as
Gerson writeth: *Non quid le-
gimus, sed quid fecimus; non
quam bene diximus, sed quam
bene viximus*: Not what wee
haue read, but what wee haue
done; not how well wee haue
spoken, but how well we haue
liued.

Thirdly, for others. There is
a necessitie laid vpon vs, to be-
stow well our talent: such a
necessitie, that vnlesse we per-
forme it, there is a woe pro-
nounced against vs: *Woe is vn-
to me if I preach not the Gospel.*
In *Pauls* time it was a curse,
not to preach the Gospell,
which cannot bee appropriat-
ed

ted to *Paul* alone, it beeing a
dutie specially required of all
that labour in this Vineyard.
And that Euangelicall Pre-
phet bids vs to *crie*, and *lift vp*
our voyces like trumpets. And
this must bee, *vita & voce*:
as the trumpet is held in the
hand, and sounded with the
mouth. Now some are vnwor-
thy the names of Criers, being
scarce able to speake. Others
are able, but not willing to be
Cryers, bringing others asleep
with their sloth: vpon whom
without repentance, resteth a
woe intollerable to beare, and
impossible to auoid. A neces-
sitie is laid vpon vs, in regard
of Gods people to doe this
businesse with cheerefulnesse.
That we may learn, the sweet-
nesse of truth ought to inuite
vs; that we may teach, the ne-
cessitie of Charitie ought to
constraine vs; and therefore
God saith: *Whom he shall teach*
know-

Isaiah 58.1

Isai. 28.9.

per hoc tunc
 tunc, per
 hoc tunc
 tunc.

knowledge. There is a *Quem*, whom they should teach: and a *Scientiam*, what they should teach. Many times there is a *quem* without a *scientiam*, and a *scientiam* without a *quem*. But what God hath ioyned together, let no man dare to disioyne, lest the greatnesse of place, & honor being abused, bring a greatnes of smart and punishment.

O happy men! happy church where these three go euer together. 1. Learned, 2. Diligent, 3. Discreete: when Ministers are endued with a power to performe, with a wil to doe well, with a discretion to discern; as if Learning, Loue, and Prudence, were essentiall parts of a perfect Pastor. If hee want the first, woe to the flocke. No man can giue what he hath not. If hee haue the first, and not the second, as good want both, since the

the flocke must want howsoever. If both the first, and not the last, as good lacke all: for they had better giue nothing, then the thing that is either too high for their reach, or too shallow for the substance. Therefore these three must euer concurre, but being asunder, what can they profit? for to starue the flock for want of skill in diuiding the word, this is a great misery; to bee able and not willing to do it, is immane crueltie; to be both able and willing, and yet want discretion to doe it, is fruitlesse industry.

Chrysostome shall close vp this point with an alluring, yet a terrifying sentence, spoken in a Synod Sermon: Art thou a good Shepheard? Reioyce and bee glad, for great is thy reward in heauen: Art thou an hireling? Feare and tremble; looke for no recompence but vpon

*Mercenari⁹
est qui mer-
cedē ut sco-
pium sui la-
boris spectat*

vpon earth. Art thou a thiefe and a wolfe? Repent hartily, lest thy wages be paid thee in hell.

But I leaue this as an exotericall point of doctrine in this passage, and come to a more Acrosmaticall point, naturally cohering with the precedent. If we thinke it is an hard and difficult thing, to bestow some time in meditation; call vnto minde, that twise a day (if not more) wee must rest from our studies and other busineses, to feed and refresh the belly; and shall wee thinke it an vnequall thing, to abstaine twise a day from worldly matters, for the repast and recreation of the soule? The body consumeth many howres in sleeping; and shall not the minde haue one howre to rest by contemplation, in the bosome of God? *Iulius Caesar, Alexander the Great, and Iulian the Empe-*

Emperour, haue spent the day in warrelike affaires, diuided the night for 3. offices. 1. For rest and quietnesse of the body, 2. for matters of the common wealth, 3. for reading & meditating. So let vs distribute the times of the night; one for the sleepe of our eyes; a second, for a priuate or publicke good; a third, for the sauing health of the soule.

David, that good man, a man according to Gods owne heart, thus spent the night by his owne report: *I thought upon the Lord in the night season, and remembered him when I was waking. Psal 119. 55. At mid-night will I rise to give thanks to thee, because of thy righteous iudgements. I wash my bedde, and water my couch with my teares: yea, I make my bed swimme with teares; for so will the wordes beare. No dew of the night can so glad*

Psal 6.

glad the earth, as the sweete moyſture of the wet eye can please the Lord. Good therefore was that counsell of an honorable father to his child, That about all other times he should haue a care in the quiet night to talk with his God. Seeing Mercy and Iudgment wake and walke in the night, the one for his children, the other for his enemies; awake thou that sleepest in most dull security, going to thy bed as a dogge to his kennell, without any thought either of God, or of Diuell. Little doest thou know what may happen vnto thee before it be day.

And for the day, let vs passe it ouer as profitably as *Titus* did; who complained, That day was lost, wherein hee did not some good: So let vs thinke that day is ill spent, wherein some good is not done. Or follow this counsel:

Let

Let thine euening prayers amend the finnes of the day preceding; and the last day of the seuen, correct all the faults of the rest of the dayes. Let *Lipsius* speech bee our deeds: This is (saith hee) mine onely end, not that I might be made greater, but better, and others by me.

We should doe, as *Bernard* wisheth all men to doe, Fall asleepe with a sweet meditation vpon the death and merits of Christ Iesus; that where they leste in the night, they might begin in the morning: and morning and euening, time and tide to verifie that, which once one very wel said:

Sweet Iesu! nothing else I doe request,

Then for to beare thy name, writ in my brest.

Wee spend many times whole dayes to vnderstand one place in *Aristotle*, *Galen*,

Ter-

Apud Deum maior est qui melior, & ille melior qui virtutibus praestatur, virtutes enim bonum hominem faciunt non autem praefectura tituli, & alia id genus. Bellarm. de aeterna felicitate,

Non aliud quero, aut sceler (dulcissime Iesu) Quam nomen scriptum pectore seruire tuum.

Rom. 6. 23.
 Recte igitur
 Augustinus :
*Quod multi
 perierunt,
 perierunt
 est meritum :
 quod multi
 saluantur,
 saluantur est
 donum. ut e-
 nim reus da-
 natu, est in-
 culpabilis
 Dei iustitia:
 et autem reus
 iustificatus,
 ineffabilis
 Dei gratia
 est.*

Tertullian, or Irenensis and many waste whole dayes and nights in the importunate chase of pleasure & profit: and shall wee thinke it much to imploy one howre, either day or night to search that way which lea- deth to heauen? and labour to haue our fruite in holinesse, whose end is euermlasting life? not by way of a merit, but of a gift: *For eternall life is the gift of God through Iesus Christ our Lord.* Faith, hope, & chari- ty must rise vp higher & high- er to things that are not see. e. Concerning Faith, the princi- pall obiect whereof, is that e- ternall verrie which hath dis- couered the hidden treasure of wisdom in Christ: Con- cerning Hope, the highest ob- iect wherof, is that euermlasting goodnesse, which in Christ doth quicken the dead: Con- cerning Charitie, the finall obiect whereof, is that incom- prehensible

prehensibile beauty which shineth in the countenance of Christ, the Sonne of the living God.

Concerning these vertues: the first of which beginning here with a weake apprehension of things not seene, endeth with the intuitiue vision of God in the world to come: The second, beginning heere with a trembling expectation of things farre remoued, and as yet but onely heard of; endeth with real and actual fruition of that which no tongue can expresse: The third, beginning heere with a weake inclination of heart towards him, vnto whom we are not able to approach, endeth with endlesse vnion; the mysterie whereof is higher then the reach of the thoughts of man: Concerning that Faith, Hope and Charitie, without which there can be no saluation; was

R there

there euer any mention made, saying only in that law, which God hath himselfe from heauen revealed?

Oh the immeasurable loue of an incomprehensible God, that thus willeth & bringeth about our saluation! so appropriate to his gracious nature, that it is one of his titles: *God is Loue.*

Oh what a loue is this, to take a worme from the dust of the earth, and estate him in the ioyes of heauen! Must not the vassal serue his Lord without any reward? It is reward enough to serue thee O Lord: for to serue God, is to reigne with God. But, to reward the poore seruice of wicked wretches with no lesse then a crowne, and a crowne of glory; Men and Angels stand amazed hereat, and extoll his mercy from generation to generation, with that Hymne of
the

the kingly Prophet: *His mercy endureth for ever.*

CHAP. 18.

God, and his properties to be meditated on: A thankful commemoration of his wonderful goodness.

SECondly, wee must meditate on God and his properties. On God: He that loveth to dwell on the sweet savours (more fragrant then *Aarons* ointment) by his soliloquies with God, and conferences with him, he receiveth of him even the sweet odours and graces of his Spirit: hee shall smell heereby of Gods presence, in his talke, company, and dealing; which will testify hee hath acquaintance with God. But first wee must know God, before wee can

R 2

have

*Mysterium
potius ad-
mirandum,
quàm vīmā-
dum.*

haue any acquaintance with him. He is aboue, and we vp-
on earth; therefore it behoou-
ueth our words to be few and
wary.

Dangerous it were for the
feeble braine of man, to wade
into the mystery of the Deity:
a myserie more to bee admir-
ed, then inquired. Whom al-
though to know, bee life; and
ioy, to make mention of his
name: yet our soundest know-
ledge is, to know that wee
know him not, as indeed he is;
and our safest eloquence con-
cerning him, is our silence, as
iudicious *Hooker* speaketh.
Our God is one, or rather very
onenesse, and meere vnitie,
hauing nothing but it selfe in
it selfe; and not consisting, as
all things doe besides God, of
many things. In which essen-
tiall vnitie of God, a Trinitie
personall neuerthelesse substi-
steth, after a manner farre ex-
ceeding

ceeding the possibilitie of mans conceit. All we can say, of so diuine and dreadfull a power, is after three sorts (as *Dionysius* obserueth) 1. By way of Eminency, 2. Negation, and 3. Causality. By way of Eminency, when whatsoever excelleth in things created, (all imperfection taken away) we giue it to God; as life, wisdom, goodnesse. By way of Negation, wherein we remoue all things from God that may note a defect. By way of Causality, when we know him by his effects; and so is he known by that twofold booke of Nature and Scripture.

Who doeth not adore and admire that essentiall Vnitie, the personall proprieties, and admirable society in the thrice glorious Trinitie? Our spirits are so rauished with this boundlesse and soundlesse mystery; (for it is *profundum sine*

R 3

fundo,

In affirmatiua fallax rationis iudicium, in negatiua tamen certum est, neque enim quid sit Deus certissime, tamen capit quid non sit Deus Luther.

*proferant
be. fectus
fuerit
et, credere
plenas, uelle
ut uideant.*

*Quia
deus non
est diligere
uicem, nisi
adit morte
que uita est
peccatis: se
remittit
deu. ut se
re. quod
ut peccatis,
quod est
mors. non
me, ne deo
non sint al-
ia. fectus
et. fectus
dominus
post. Per
con. 2.*

fundo, a deepe that cannot be
fadomed) that our words are
beneath our thoughts, and
our thoughts farre-lesse then
the truth. Raise therefore our
soules, O God, raise them vn-
to thee, If our spirits bee too
weake to know thee, make
our affections ardent to loue
thee. Breathe into my soule
this heavenly gift of loue, thou
that art the Giuer of euery
good and perfect gift. O fire
that euer burnest, and neuer
goest out: purge out the drosse
of my sinne, and refine my
soule for thy loue and seruice.
O loue that art alwayes hote,
and neuer acold; kindle mee,
kindle me, wholly kindle me,
that I may loue thee that ga-
nest thy selfe for me. He lesse
loueth thee, that loueth any
thing besides thee; and hee
loues himselfe more then thee,
that loues thee for himselfe.
This is like the loue of little
chil-

children, that ſay their prayers,
that they may break their faſt.
Thou haſt made (O Lord) all
things in γ world to ſerue the
body; the body, to ſerue the
ſoule; & the ſoule to ſerue thee

Thou art infinitely wiſe (O
Maieſty of Maieſties) to know
every cloſe & ſecret thing: In-
finitely mighty, to do what thou
pleaſeſt: Infinitely mercifull to
pitie our miſeries: Infinitely
good to relieve our neceſſities;
whoſe eternitie is without
change; whoſe greatnes without
meaſure; whoſe power, with-
out reſiſtance: who haſt made
the world by thy word; go-
uerned it by thy wiſdome; and
wilt ruinate it by thy wil. Gods
power createth, his wiſdome
gouerneth, his goodnes con-
ſerueth the world. Which
three, notwithſtanding as they
are in the true God vnſpeake-
ably one: ſo in the operation
they cannot bee ſeparated.

R + Power

*Apud Ro-
nos car ex
nihilu, apud
Deum ver-
ba ex corde
penſantur.
Gregor.*

Power createth wisely, by goodnesse; wisdom governeth goodly, by power; goodnesse conserveth powerfully, by wisdom.

The greatness of the creatures sheweth his power: the beauties, his wisdom; the virtues, his goodnesse. As in the Creation and governance of the world, the Titles of God, have their severall uses and operations: so likewise have they in the worke of redemption, as sweetly and soundly it is set downe for our comfort: That when God had created *Adam*, he gaue him all excellent and precious virtues; as Truth, to instruct him; Justice, to direct him; Mercy, to preserve him; and Peace to delight him, with all pleasing correspondency that could be imagined. But when hee fell away, and forgot all the good which God had done for him, these

these vertues left their lower dwellings, and speedily returned backe to him that gaue them, making report what evils had fallen out vpon earth; earnestly mouing the Almighty, concerning this his wretched and forlorne creature, yet in very different manner: for Iustice pleaded for the condemnation of wretched man, & called for the punishment hee had worthily deserved.

Truth, required the performance of that which God had threatned: but Mercy entreated for miserable man, made out of the dust of the earth, seduced by Sathan, and beguiled by the shewes of seeming good; and Peace no lesse carefully sought to pacifie the wrath of the displeased God, and to reconcile the creature to the Creator. When God had heard the contrary Pleas,

R 5

and

and earnest desires of these most excellent Oratours, and that there was no other means to give them all satisfaction; it was resolved in the high Court of the blessed Trinitie, that one of these sacred persons should become man; and by taking vpon him the nature of man, hee might partake in his misery, and bee subject to his punishments: So by conioyning of his diuine nature and perfection with the humane nature, hee might fill it with all grace and heavenly excellencie, and work our saluation.

Thus were the desires of these so contrary Petitioners satisfied; for man was punished, as Gods Iustice exacted; That was performed which God threatned, as Truth required; The offender was pitied, as Mercy entreated; and God and man reconciled, as
Peace

Peace desired. So was fulfilled that of the Psalmist: *Mercy and Truth are met together, Righteousnesse and Peace have kissed each other.*

Thus the goodnes of God hath found out a way by such various, yet harmonious passages of his heavenly attributes, to saue mankind, which otherwise had bene lost, and lost for euer. This goodnesse of God is the nurie of all his creatures, and maine pillar that holds vp the world: and therefore let vs praise it with the best member wee haue: for there is no moment wherein we doe not in some measure partake of Gods goodnesse: and there ought to bee no moment, but we should extoll his goodnes. *If wee would declare and speake of it, it is more then wee are able to expresse.* Plal. 40. 5. And as the sonne of Syrach speaketh: *When you glorifie the Lord, ex-*

Plal. 40. 5.

Admirandum in Lege tot esse precepta, quae membra in corpore humano, scilicet 248. totum, negatim precepta, quae sunt discretum, scilicet 248. totum non in corpore membra, et omnes animas obediunt Legi debent, et diligunt.

ali

*all him as much as you can: for
 euen yet will he farre exceed, and
 when you exalt him put forth all
 your strengt's, and bee not weary;
 for you can neuer go far enough.*
 Eccius. 43. 3. And will you
 heare how an Heathen extols
 God: If we bee in our good
 minds, what else must we doe,
 then to celebrate and praise
 the diuine power publikely
 and priuately? Must not wee
 sing this Hymne vnto God, as
 we be digging and plowing?
 Great is that God, who hath
 giuen vs these tooles to ma-
 nure the earth! Great is that
 God, who hath giuen vs these
 hands to get a liuing, & these
 stomackes to digest our meat!
 Great is that God, who hath
 giuen vs a vegetatiue power to
 grow in stature, and a reaso-
 nable soule to liue like men!
 And in another place the same
 Philosopher cryeth out more
 like an Angel, then a man:
 Always

Epictetus.

Alwaies I will more that which God willeth, then that which I will; I will be ioyned and cleaue vnto him as a Page and a seruant.

O words borne in Heauen! a Speech fallen from aboue the clouds! O that I could be so affected with thee *Epiſtetus* (ſaith *Lipſius*.) Seing there is no ende of Gods mercies, and wee cannot praise him as we should, we will praise him as we can, & call all the host of Heauen and Earth to ioyne in our consort: **Let euery thing that hath breath praise the Lord: Praise ye the Lord.*

Excellent was that meditation of him* that sealed Christs truth with his blood: If I should doe nothing else day and night, so long as the daies of Heauen doe endure, but kneele on my knees and reade the Psalmes, I can neuer bee able to render vnto God con-
digne

Casti et carita haec Philosophia, adque norma, et velut lapidem explorata caelestis Lex.
Constitui (inquit Lipſius) et conformari voluntate mea diuinae vult me fabricitare? et ego vbi localiquid aggredier? vbi potius vult? nolo: mori? vult. lib. 2. Man. ca. 16. ex Epiſtet.
*Psal 150.6
*Philpoe.

*Martyrdom
in a most
lovely, and
pious
Maid, and
her self
qui uauit
in ualida
coram pos-
sidente
quid hillo-
na Martyr-
in. Tolan.*

digne thanks for his great mercy, fatherly kindnesse, and most louing compassion extended vnto mee, most vile, sinfull, wicked and vnworthy wretch. Oh that the Lord would open my mouth, and giue me a thankfull heart, that from the botome of the same, might flowe out his continuall praises. Oh that my sinfull flesh (which is the cause of my sorrow) were cleane separated from me, that I might sing Psalmes of thanksgiving for euer and euer. But I seale vp this point with that saying of *Austen* after a laborious disputation of the holy Trinity: O Lord my God, which art one God; God the Trinity: If I haue spoken any thing that is thine, I humbly beseech thee, and thine, to accept it at my hands. If I haue spoken any thing that is mine, or fol-
lowed

lowed the way of flesh and blood, I humbly beseech thee and thine to forgive mee.

CHAP. 19.

The diuers workes of God are daily to bee remembred, and for ever reuerenced: and first of the Creation of this world, and of man. A delution of a most blasphemous assertion. God no Anchor of Sinne.

AS we must meditate vpon God and his properties; so must we meditate vpon his workes, and they are diuers: and then vpon his worship, as it followeth in order. But first of his workes, and they are either,

ordinary, { Creation, }
 { Preservation. }

extra-

Extraor. { Miracles. }
 dinary, { Miraculous deli- }
 uerances. }

Speciall, { Redemption. }
 Sanctification. }

Singular, { Nationall. }
 Personall. }

Cast your eyes vpon all and
 euery of his workes, and you
 cannot but confesse, hee hath
 done all things well. And first
 for the worke of Creation,
 and short as may bee; for in
 such multiplictie of matter,
 I study all possible breuity in
 euery point.

*Upon my Spirit (Lord)
 let thy Spirit restell :
 Grant I may handle
 in a style select
 So sacred stuffe ; that
 who so reade this Story,
 May profit reape, I comfort,
 and thou glory.*

The

The heyre of all things
(saith the Apostle) made the
world, hee must receiue the
glory of it, together with the
Father and holy Spirit; for the
rule of *Austin* is true: The
workes of the Trinity, in out-
ward things are vndiuided:
They are in such sort of God
being one, that each person
hath in them somewhat pro-
per and peculiar; for being
three, and they all subsisting
in the essence of one Deity,
from the Father, by the Sonne,
and through the Spirit, all
things are. The Creation is
thus couched in brieft.

*The first the light;
the Heauen the second day;
The third the Earth, (forth:
the fourth the Stars brought
The fift the Fowles;
and Fish in Seas that play;
The sixth, the Beasts and man,
of dust of the earth:*

Iehouah

*Efficiens v-
nicus est De-
us, cūque
ex:stionis
effectus acti-
oni: princi-
pium intel-
ligatur: crea-
tionis in qua
essentia ab-
solūte specta-
tur opus, Deo
secundū
essentiam
potius quā
singulārī a-
licuius per-
sonae tribui-
tur, quāuis
ordo quem
in agendo
seruant per-
sonae, mini-
mē excluda-
tur. Tilen.*

Iehou in resting,
constituted than,
The seauenth a Saboth,
unto God and man.

*Et si quædam
maxima sci-
enda de cre-
ata, & nobis
oportet inti-
mari. Quis
nam fecerit?
Per quod fe-
cerit? Cur fe-
cerit? Si er-
go quæri-
mus qui fe-
cerit: Deus
est. Si per
quod dixit,
Fiat, & fa-
cta sunt. Si
quare fa-
ctum, quod ho-
mo est. Nec
eum autem
excellens
est Deus, nec
ari effluens
Deus est,
&c. Aug. li.
11. de ciuit.
Dei. c. 21.*

What thinke yee touching
this world? Did you euer see
a faire and beautifull thing,
and is it not in this world and
a part of it? therefore wee
may well say with *Apuleius*
in his Problemes; What more
excellent then the World?
Doe you praise the Heauen?
it is the goodly face of the
World. Doe you praise Sunne
and Moone? they are the two
eyes of the World. Doe you
praise the Starres? they are
the burning lampes of the
World. Doe you praise the
Fire? it is the actor and
cherisher of the things of this
World. Doe you praise the
Ayre? it is a glasse to behold
the beauties of the World.
Doe you praise the Sea? it is
the

the fish-pond of the World.
Doe you praise the Plaines
and Champion Fields? they
are the floores of the World.
Doe you praise the hilles and
mountaines? they are the pil-
lars of the World. Doe you
praise the Gnat, Elephant,
Camell and Monsters? they
are the curiosities of the
World. Wherefore if parti-
cular things of the World de-
serue so great praise; what
praise doth the whole de-
serue? The worke commends
the workemaister. The hea-
uens declare the glory of
God; and the Firmament
sheweth his handy worke.
This World is an Vniuersity
or Colledge, wherein there
are two Lectures, whereof eu-
ery man living must bee an
hearer and a learner, concer-
ning Gods Workes in the
Heauens, and all the Crea-
tures.

The

Est mihi liber in quo tres pagine, totidem literæ: pagine sunt cælum, aqua, terra: literæ sunt stellæ, pisces, et omnia terrestria: hinc & boni scio quicquid scio, Anton. Eremita in hist. Eccles. Acts 17. 27. Homo epilogus mundi totius, et omnium rerum quæ in ipso sunt: n. Esse habet cõmunẽ cum Lepidibus, viscere cum arboribus, sentire cum animantibus, intelligere cum Angelis. Terram

The first Lecture we may call the Philosophie Lecture, and it reacheth from the 1. verse to the 7. of the 19. Psalm. The Philosopher saith, *Deum tangitur in operibus*: God is euen touched in his workes; agreeing with *Paul*: The Hea-then by groping might haue found him, for doubtlesse hee is not farre from euery one of vs. As the great world, the whole frame of Heauen and Earth: so Man the little World sheweth the workes of God: hee is a picture of heauen, and an interpreter of nature, and aboue all, the engrauen Image of the immortall God.

The Diuinity Lecture begins at the 7. verse, and continues to the 11. verse of the same Psalm. By the Philosophy Lecture al people whatsoeuer are instructed to know God: but to his owne people God reads a Diuinity Lecture, he calleth and

and teacheth them, by his ^a word. The difference of these three knowledges of God, namely by the World, by Man, and by Scriptures, are very well compared by a Reverend ^b Divine, to the three Courts of the Temple at Ierusalem, where God was worshipped.

First wee behold God in the frame and composition of Heauen and Earth, as the great and vtmost Court: then wee see God in our selues, in the workmanship of the body, in the powers of the minde & the soule, there is the inward Court: Lastly with the high Priest, we enter into *Sanctum Sanctorum*; that is, we behold God and learne to know him, in his sacred & heauely word. When I consider these works of the Lords fingers, I cannot but breake out againe and againe into the meditation of the

habet in carne, & quam in humoribus, aerem in flatu, ignem in calore, oculos in motu & operatione. Incinerat. mort. Authore Pont
^aPf. 146. vlt
^bD. Maxey
D. of Wind

Psal. 1.

Sausport-
14.

Mat. 7. 37.

the Creation. *O Lord our Go-
vernour, how excellent is thy
name in all the World!* We
admire thy power, wisdom,
care, diligence, love and pro-
vidence: power, in making all
things; wisdom, in ruling
all things; care in regarding
every particular as the gene-
rall; diligence, by finishing
the whole frame in six dayes
space; love, in ordering all
things for the good and be-
nefit of man; providence pre-
serving all things for many
yeares and ages. And as an
Ancient; all the works of God
declare his goodnesse, power,
and wisdom; goodnesse in
communicating; power in
creating; wisdom, in dispo-
sing them.

These three are marshalled
in three words, *Bene omnia fe-
cit*; goodnesse, in *bene*; wise-
dome in *fecit*; power in *omnia*.
What a good God is this that
hath

hath done well? What a powerful God, that hath done all things? What a wise God that hath disposed them in such excellent order and variety? He hath done all things well. The words are an excellent acclamation, arising from a miraculous cure. Christ wrought on a deafe dumbe man; wherein wee may see foure memorable members: 1. The person, (hee) 2. the action of the person, (hath done) 3. the vniuersality of the action, (all things,) 4. the nature of the vniuersality, (well.) Hee hath done all things well. If all bee well God made, how comes so much ill in the World? Wee must know (as *Austen* notes) there bee two kindes of euill, sinne, and the punishment of sinne: the one is an vniust action, pleasing man, but displeasing God; the other a iust

Amos 3. 6.

* Psal. 51. 4.

Panale malum propriè non est malū, quia non sunt verè mala que non faciunt malos.

Deus nō est author illius rei, cuius est ultor.

Fulgent.

Quia et Gentes ex natura lucernularum habuerunt cognitionem. Eurip.

inquit, Diij si mali quid facerent, nō essent Diij.

* Psal. 19. 8.

^b Psal. 5. 5.

^c Gen. 1. 31

iust passion pleasing God, but displeasing Man, a culpable euill, and a penall euill; a penall euill is that the Prophet motions: *Shall there bee euill in a City, and the Lord hath not done it? A culpable euill, * I haue done euill in thy sight.* God is the Author of the penall euill, but not of the culpable.

As for the euill of sinne, God forbid we should charge his holy Maiesty with so haynous a thing! God is not the Author of sinne, in regard of his precepts: ** The Statutes of the Lord are righteous, reioycing the heart; the commandment of the Lord is pure, enlightening the eyes:* Nor in regard of his approbation; for, that which God ^b hates, he cannot approue: nor in regard of his operation; for ^c euery thing that God made was very good:

good; nor in regard of his
impulsion: *Hee hath not caused*
men to erre; for he hath no need
of the sinfull man.

Eccl. 15. 12.

The Prophet *Jeremy* makes
plaine the point saying: *I have*
planted thee a noble Vine, wholly
a right seeds. Such were wee
in the state of Innocencie; for
God created man without
corruption, and made him af-
ter the Image of his owne
likenesse: but the Prophet in
the same place admiringly de-
mands, *How art thou turned*
into a degenerate Plant of a
strange Vine unto mee? The
Sonne of God answers the
Prophet: *An enemy hath*
done this; Hee sowed tares a-
mongst good wheate: Non se-
minavit (saith *Chrysologus*)
sed superseminavit: He sowed
not, but sowed vpon the good
seede. The good things of the
Creator went before, and the
euill of the Diuell followed

Ier. 2. 21.

Mat. 13. 28.

Præcedunt
Creatoris bo-
na, m. La di-
aboli post se-
quantur, ut
malum quod
fit ex diabo-
lo, fit accidit,
non natura

S after:

after: that the euill which is of the Diuell might bee an accident, not a Nature.

The Diuell was the first cause that sinne came into the World. The Diuel periwaded *Eue*; *Eue*, *Adam*; *Adam* consented, and so sinne was acted. Euer since the malice of *Sathan* and corrupt will of man, are principall actors and Authors of sin. God then by no meanes is the Author of sinne. It is better, saith *Chrysostome*, sixe hundred times to bee thrust through, then God should heare such blasphemy come from our mouthes: that hee should bee the Author of sinne.

But to leaue the World, and come vnto man, *Moses* describes him liuely and generally in the first Chapter of *Genesis*, which the Fathers call *Caput Mundi*, and particularly in the second Chapter, which

which they call *Caput hominis*. First, hee layes downe the counsell of God for the creating of man, *Genesis* 1. 26. Secondly, the execution of his counsell, or the Creation it selfe, verse 27. Thirdly, Gods blessing vpon man, verse 28. Fourthly, the prouision of God for man, verse 29. 30. And lastly, a ioynt commendation of all the workes of God, verse 31. Before hee said, they were good; but when Man was made, he said they were very good.

In the second Chapter hee describes the distinct Creation of Man, both in regard of the body and the soule, verse, 7. Secondly, the place where he should dwel, verse 8. Thirdly, the worke which he should doe, verse. 15. Fourthly, the meate which hee should eat, verse 16. Fifthly, the company which hee should haue,

*Nos affirmamus ad qua-
sionem illā;
An totus ho-
mo ad ima-
ginem Dei
sit factus?
Deus homi-
nem fecit si-
bi simile,
tum rati-
one substan-
tiæ animæ,
quæ est essen-
tia spiritalis,
tum rati-
one qualita-
tum eiusdē,
ut quæ erat
sapiens, san-
ctus, iustus: illi
deniq. rati-
one ad iuncte
dignitatis
totius suppo-
siti, vix do-
minationis
in ceteras a-
nimâtes, cui
seruiebat ip-
sa corporis
dignitas,
&c. Alsted.
Lex. Theol.*

verse 18. Lastly, the rule which hee should beare, verse 19.

Thus *Moses* layes open the Creation of Man, in the two first Chapters of *Genesis* where God gaue man an *esse*, *bene esse*, & *præesse*. Man was made with a greater preparation then the rest of the Creatures; for it was with a deliberation: *Let vs make man*; to insinuate his excellency. Secondly, he was made to the Image of God; which was a conformity of the Creature with the Creator; and this consisteth in the good of vertue, and the good of condition: in the good of vertue, was wisdom, where- by hee knew God and his workes; and holinesse, where- by hee was inioyned in soule and body to performe obedi- ence. The good of condition, or his happinesse, was first a communion with God. Se- condly,

condly, a Dominion ouer the Creatures. Thirdly, labour without irksomenesse, & wearinesse. And though properly the body cannot be said to be made according to the image of God, because he is a pure Spirit; yet there is somewhat Diuine in it, both because if Man had not sinned, hee had not dyed, and that he is capable of a speciall glory, and incorruptible after the resurrection, because of a certaine excellencie it hath in comparison of other Creatures; and because it is an instrument fitted and accommodated for excellent actions and operations. What is man in regard of his Soule? Hee is as it were a created God, as God an increased spirit. What is Man in regard of his body? Hee is a Princely Maiesty ouer the workes of Gods hands. God gaue him a *Præfse Creatu-*

ris; but with a subesse Creatori.

In the dignifying of Man, God did not onely impart to him his owne image in purity of minde, and impose humane shape in the habite of his person; but he doth further grace and adorne him, with his own equall titles, by terming of him a God. *Est animata Imago Dei*, as one saith, He is the living Image of God: for as *Lactantius* saith, though hee bee but a Man before God, yet hee is a god in the world. It was this that made the *Ægyptians* affirme, that Man was a terrestriall god: But yet, lest hee should haue too sublimious a conceit of his owne singularity, it is not amisse to remember what the *Cynicke* said to *Alexander*: Though hee was a god vpon Earth, yet hee was a god of earth; and as the *Phoenix* be-
ing

ing bred of ashes, doth burne to ashes; so he being made of earth, must yeelde to earth.

What is man, that he should bee of such honour and dignitie? A Temple of the holy Ghost, and a dwelling of the sacred Trinitie. What is man, that in earth hee should bee guarded with Angels of heaven; and in heaven, like the Angels themselves? What is man, that God should bee one with vs, and we with him, and the glory God gaue Christ, Christ giues vs? *Lord, what is man, that thou takest knowledge of him, or the sonne of man, that thou makest account of him?*

Reade, O man, in thy selfe, that from thy selfe thou mayest see and know God. Behold, thou hast a mouth, and with thy mouth thou commaundest. Behold heere in thee, the soueraigntie of God. Thou hast eyes, & with

thine eyes thou seest: behold here the knowledge of God. Thou hast hands, and with thy hands thou workest: behold heere the operations of God. Thou hast eares, & with thine eares thou hearest: behold here, Gods readinesse to heare our suites and prayers. Thou hast feete, and with thy feete thou walkest in all places: behold heere, the vbiquitie of God.

Psal. III. 1

But I will conclude this poynt with that of the Prophet, (and let every one sing it in the inward closet of his owne breast:) *I will praise the Lord with my whole heart, in the assembly and Congregation of the Iust. The workes of the Lord are great, and ought to be sought out of them that loue him.*

CHAP.

CHAP. 20.

Diners instances of the Preservation of man.

THUS for the first ordinary worke of God, the Creation: Now to the Preservation. God dealeth not with vs, as the Ostrich with her eggs, who layeth them in the dust, there leaveth them, and careth not who treadeth on them. But God dealeth otherwise with vs: He doth not only performe the part (if I may so say) of a Mid-wife, to see vs safely brought forth: but is to vs a Nurse also, in caring for our safe bringing vp and conserving of vs. It is one benefite to make vs, and another to preserve vs. One hand works both: As Christ Iesus made the world; so he vpholds it by the word of his power. Runne through the whole course of

Preservatio triplex: generalis, quae curantur omnia: specialis, quae curatur singuli: specialissima, quae curantur boni viri, qui Deum colat vita et precibus, A. Ist. Syst, Theo.

your life, and you shall see infinite benefits contained in this one. Make a catalogue, saith *Luther*, of the fauours of God, and for one drop of misery, you shall see an ocean of mercy. When you were inclosed in your mothers wombe, who took care ouer you, you should not be stifled in darknesse, and borne an vntimely fruite, but the Preseruer of men, that watched ouer you day and night? He hath planted loue in our parents hearts, to prouide for vs; milke in our mothers breast, to giue vs sucke; strength in other folks, to carry vs; vigilancy in their eyes, to watch vs. Hee hath made them to haue willing cares, to heare our cries and plaints; louing hearts, to pity our wants; and cheerefull songs, to still our cries. And euer since hee tooke vs from our mothers wombe, hath not this God of
pitie

pitie and compassion releued vs in euery necessitie and extremitie? Hee that planted this affection in parents, to lay vp for their children, as a good father of the whole family in heauen and in earth; layed vp for his children, and brought them (that I may so say) into a delicate Kitchin, framed (euen before they were borne) with all kinde of meats and necessaries. Thus was man furnished before he was borne; and God began to doe well vnto him before he made him: so carefull was God not onely of his life, but also of his liuing. The thing which maintained him, was made before him: for if hee had giuen him life, before liuing; the Father of prouidence should haue seemed to haue dealt improuidently: But if hee had giuen him life without liuing, the Father of mercy should haue created

2 Cor. 12.

Homo prius ornatus quam natus, & Deus incepit bene facere antequam fecisset.

created his children vnto misery.

The ancient Rabbins, that they might open mens eyes, to see the treasures of Gods goodnesse, ascribe vnto God foure Keyes. 1. The key of vitualls: the 2. the key of raine: the 3. the key of fruitfulnessse: the 4. the key of the graue. Who can bring corne & wine from the earth, or Children from the womb, or raine from the clouds, but God almighty? Who after so many blessings of this life, will receiue our soules into heauen, & keep our bodies in the earth, but the Lord of heauen & earth? Yea the Lord in his mercy descendeth to take care, euen of the least things that seeme to concerne man: *The very haire of our head are all numbred.* The words are most emphaticall. Things that be numbred, are therefore numbred, that none of

Psa. 145. 15

16.

Psal. 147. 8.

Psal. 113. 9.

Ezeck. 37.

12.

*Deus agit
per has cre-
aturas, quasi
imperans, non
quasi mendic-
ans: vultus
enim his in-
struentis,
non indige-
tis, sed in-
dulgentis.*

Can. Theo

Mat. 10. 30.

of them should bee lost. Hee doeth not say, They shall bee numbred, but, they are numbred; as if he should say, Long agoe haue you bene taken into the Arke of Gods prouidence, and like *Noah*, preserved from the deluge of diuers distresses. And hee doeth not say, The dayes of your life are numbred, but, *the haire of your head are numbred*: euen these small things God regards, which we regard not. Whether therefore an haire doeth grow on the head, it is the gift of God; or an haire doeth fall from the head, it is the will of God. If the Lord so account the haire of our head, how doeth he account of our life and saluation?

Behold with me an endlesse largesse, & large beneficence of a most bountifull God. Whatsoever is vnder the wide canopy of heauen, is made of
God

God, either to the vse of man, or to the vse of that thing that serueth man. If man eate not flies, (for example sake) he eateth those birds that liue by these flies; If he eat not grasse, hee eateth those beastes that feed on the grasse. Whatsoeuer walketh vpon the earth, swimmeth in the water, flieth in the ayre, shineth in heauen, it is thine, O man, made for thy vse and benefit. If to the positive benefits, we adde the priuative; as deliuerances from sicknesses, dangers and extremities of the world: they are so many they cannot be numbered, so mightie they cannot be measured. What need we to feare any trouble, when the Lord of heauen and earth, is with vs euermore to keepe vs?

I am with him in trouble (saith the Lord by his Prophet) *I will deliuer him, and glorifie him.* These few wordes containe three

Psal. 91. 15

three promises of God, made to euery faithfull man. The first, of his presence: *I am with him in trouble.* The second, of his power: *I will deliuer him.* The third, of his mercy: *I will glorifie him.*

What estate is there where- in the comfortable presence of God, doeth not afford singular ioy and content? Are you cast into prison, a darke, deep, desolate dungeon? what darknesse can there be, where the Sunne of righteousness shineth? what sadnesse where he solaceth? what solitarinesse where he dwelleth? Are you sent into banishment? If you could be driven from God, as from your Countrey, miserable were that exile. Hee is in all places, and with all persons (if they bee of the mysticall body) ministring comfort for the necessary supplies of nature, and a cheeresfull content
by

Tria appetit infirmus, qualitercuq; afflictus, scilicet in afflictione consolatione, ab afflictione libertatem, ex afflictione remuneratione: secundum hoc tria, tria notantur in hoc textu Davidico: 1. consolatio, ibi, cum ipso sum in tribulatione: 2. liberatio, ibi, eripiam eum: 3. remuneratio, ibi, glorificabo eum.

*It quisq. est
dissolutissi-
ma vita, ita
est solutissi-
ma lingua.*

*Habet om-
nia qui ha-
bet habente
omnia.*

by the presence of his Spirit. Are you contemned by the world, and reproched by the viperous tongues of lewd slanderers? (for as *Seneca* saith: The lewdest life hath the lewdest tongue.) Be not dismayd hereat, it is enough to bee honoured of God, and of good men; of good and bad thou canst not. He is vnworthy of Gods fauor, that cannot thinke it happinesse enough, without the worlds.

Are you impouerished with losses? Hee hath all things, that hath the Lord of heaven and earth. What can be wanting to him that hath so rich a Lord? No sweetnesse, to the sweetnesse of the Lord; no pleasure, to the soules delight; no wisdom, to that of the Spirit; no riches, to the gaine of godlinesse; no glory, to the crosse of Christ; no peace, to the peace of conscience; no

ioy

ioy, to the solace of a religious heart: and he hath all this within him, that hath God dwelling with him.

Are you weake and diseased in body? He cannot miscarry that hath his Maker for his Physician: a mighty God to saue and the strongest Sauour in all distresses. When the body is weakest, the minde is ablest: and that must needs be able, both for doing well, and suffering ill, that hath the Lord of Lords for his strength and portion.

Are you feared with the gastly sight of dreadful death? What doe you lose, if you exchange an earthly house for an heavenly? You haue now the life of grace, when the Spirit of God dwelleth within you; heereafter the life of glory, when the body is vnited to the soule, and both vnto God. In a word: if God bee with

vs,

*Decrementum virium
naturalium
incrementum
virium
supernaturalium.*

*Eligant cupis diuitias,
voluptas, voluptuosi
voluptate, pompatici
dignitate: quibus fru-
antur: pars
(vero) mea
est, et erit
Deus in a-
ternum.*

*Gloss. in
Eccles. 16.*

vs, then haue wee libertie
in prison; home, in banish-
ment; honour in contempt;
wealth, in losses; health,
in sicknesse; and life in death.
And therefore in the dead-
est time of calamitie, wee
will sing with the sweetest
Singer of Israel, that Song of
Thankesgiuing: *Wee will giue
God thanks for the helpe of his
presence.*

There is a God in heauen,
that hath dealt otherwise with
diuers of vs, then to lay so ma-
ny euils on vs, as he doth vpon
many in the world. This God
whom wee serue, is, as *Basil*
saith, The onely refuge in all
aduersitie, both externall and
spirituall: he couers vs vnder
his wings, wee are safe vnder
his feathers, his trueth our
shield and buckler.

Shal we be like vnto beasts,
which drinke of the brooke,
& neuer thinke on the spring?
shall

Shall wee receive a whole tide of Gods blessings, and neuer looke to the wel-spring, from whence they doe flow? Shall not our soules wait vpon God, since of him commeth our saluation? And as in our rescues from so many euills, we haue seene *Gratiam Dei*: so in memoriall therof, let vs sing *Gratias Deo*, and crie with the Psalmist: *I will loue thee, O Lord, my strength. The Lord is my Rocke, and my Fortresse, and my deliuerance, my God, my strength, in whom I will trust, my buckler, and the borne of my saluation, and my tower.*

CHAP. 21.

Of Miracles, and miraculous deliuerances.

THUS for the ordinary benefites of God, Creation, and Preservation: Now to the
extra-

Beneficium datur propter officium, ergo, si sic Deus nobis benefacit, utiq; ad eius cultum obligamur, haec enim se necessario consequuntur; Deus, Religio, Homo: 2. Pater, obsequium, filius. 3. Donator, gratiarum actio, acceptor: nam qui non est gratus pro datis non est dignus dandis.

*Ocularia mi-
racula longe
minora sunt
quam audi-
cularia.*

Iohn 8.11.

Iohn 15.3.

1 Iohn 1.7.

Isai. 50.5.

extraordinary Miracles, and
miraculous deliuerances. The
manifold miracles Christ hath
wrought on the earth, did
plainely declare he is the one-
ly *Messias* that saueth his peo-
ple, who worketh more mi-
racles now mediately by the
dispensation of his holy word,
then he did sometimes imme-
diatly in his owne blessed per-
son: for as *Luther* saith: Eye-
miracles are farre lesse then
eare-miracles. *Hee openeth the
eyes of the minde, to see those
things which are of the Spirit of
God. Hee giueth strength, that
we may walke with an euen foot
in the wayes of God. Hee clean-
seth the leprosie of that sinning
sinne, and all sinne else that flow-
eth from thence. Hee enlightens
the vnderstanding to attend the
wholesome word of life, to take
profite thereby. He redeemes vs
from the kingdome of darknesse,
vnto a marvellous light; and o-
uerthrowes*

nerthrones the dominion of death, and of the diuell. He comforts afflicted consciences with the glad tidings of peace, giving vs the pledge of his Spirit, to teach vs all truth.

1 Cor. 15.

54.

Iohn 16.13

Thus let vs euermore looke into the marrow of Christs miracles, and heare his gracious voice, that enters deeper into the soule and spirit, then all the miracles in the world, which now are out of date, since the cleare Sun-shine of the glorious Gospell. One graine of faith in Christ is better then all lying signes whatsoever, which as a iudgement are laid vpon those that will not belecue the truth. Wherefore let vs that haue the truth, cast away lies and deceiueable things: for miracles now, are (as *Austen* speaks of the Donatists wonders,) either the fictions of lying men; or the prodigies of deceiuing spirits.

Doni ordinariū miraculorum, sed non miracula essent.

Quisquis prodigium querit, ipse est magnum prodigium, cum totum do credente, non credat. Aug. lib. 22 de ciuitate Dei.

Let

Rom. I. 16.

Let vs then trust in Christ, who is our onely stay; and beleeue his word, which is the power of God vnto saluation, to all the faithfull.

And for miraculous Deliuerances, turne ouer the Booke of God, and Histories of the Church; they record nothing so much. But I will come nearer our times, and onely touch two; The one, in the late Queenestime; the other in his Maiesties. In Q. Elizabeths dayes, a Prince of eternall memory, in 1588. Doctor Fulke in his Preface on the Rhemish Testament thus speaketh.

*Ostagesimus
oceanus, mi-
rabilis an-
nus,
Clade Papi-
starum, san-
ctus ubique
pys.*

*In eightie eight, that blest and
happy yeere,
The Papists fell, the good ioy'd
every where.*

Those of our men, that went downe to the Sea in Shippes, saw the wonders of God in the deepe. In this yeare, there howered on our English shore,

an invincible army of Spaniards(as they called it;) and of 158 shippes, returned not above 40. into Spaine againe. The Esauite *Creswell*, (named *Andreas Philopater*) confessed In his answer to the Ediſt of the King of England, in pag. 139. That by the will of God, the successe of that nauall war was infortunate. The causes were many (saith hee,) Inclemency of the ayre, ignorance of an vnknowne Sea, and perhaps, the negligence and improvidence of some men. But the onely cause of their overthrow, was Gods mercy, his miraculous mercy to his little flocke of this poore angle and corner of the world. The strong immortall God did it for vs, and it was marvelous in our eyes. Therefore as *Titus* spake of Ierusalem: *Deus in capienda hac urbe, nobiscum pugnavit.* So with a little inuersion

Cicero.

*Scampato il
pericolo, gi-
abbato il
santo.*

uersion of the words, we may as truly say, *Deus in liberando hoc regno, nobiscum pugnavit*: God in deliuering this kingdome, fought with vs. Now *Non est aquum* (saith the Orator) *tempore & die memoriam beneficij desiniri*. Though the deliuerance be past and gone, yet the remembrance of it shall still be fresh in our mindes; otherwise we verifie the Italian Prouerbe: When danger is escaped, the Saint is mocked. And therefore those vowes and promises wee made vnto God in extremitie, let them be performed in prosperitie; & praise wee the Lord euery day that goeth ouer our head: because therby euery day that shineth vpon vs, God giues into our bosomes, such a measure of graces, that is pressed downe, shaken together, and running ouer. Therefore wee will sing with that man according to Gods

Gods owne heart: O thou deliuerer from our enemies, thou hast set vs vp from those that rise against vs: Therefore wee praise thee (O Lord) among the nations; blessed (euer blessed) bee the God of Iacob, and the God of our saluation bee exalted for euer and euer.

Psal. 118. 48.

49.

And anno 1605. Henry Garnet the Prouinciall, Oswald Tesmond, and Iohn Gervard, with certaine rebellious Gentlemen, audacious Phaecons, conspired in one moment to blow vp the most honorable assembly of Christendome, when the King and Queene should haue been torne in pieces, and left without buriall: when damme & yong should haue beene killed in one nest; when the Cedars of Lebanon, and Oakes of Basan; all the strong men that were about the bed of Salomon, were destinated, and that in their
T clothes;

2 King. 23.
10.

clothes; like *Sidrach*, *Misach*, and *Abednego*, to the furious flames of a terrible fire: when for hatred to vs, many of their owne brood should haue bin forced to passe through the fire: like that harlot mother, that ouerlay her owne childe. A cruelie condemned, even by the Heathen. They make their friends to perish, that they might slay their enemies. Like they are in cruelty to the Assassines, a nation depending on Phenicia, esteemed among the Mahumetists, of a soueraigne deuotion and purity of manners, to kill some of a contrary religion: and this they hold to bee the shortest and readiest way to gaine Paradise.

Thus doeth this viperous brood deale with true Professors; if they cannot confute them with an argument *à contragatis*, bonds and setters; they will

will be sure to conclude *inferis affasianat*, and murder Protestants, and Protestant Princes, and thinke they doe therein God good service: as *Austen*, of the Circumcellions; as if they had bene of *Maximinus* his mind in *Tertullian*, that the blood of Christians is the best pleasing sacrifice to God. This was intended against vs; and this wonderfull God did let the lay powder, but would not let them kindle it: nothing was wanting, *nec animus, nec arma*, but onely *nutus Dei*; who then, when they cried There, there, so would we haue it, deliuered vs *in articulo mortis*, not only as men appointed to die, but at the point to die: not so much as the smell of fire was vpon our garments, or one haire of our head singed. To preuent the other danger in 1588. we vsed some means: for we brought into the field,

T 2

Paris

Tertul. in
Apol. Christi-
anorum
Sanguinem
Dij: victi-
mam esse
gratissimam

pares Aquilas, wee sanctified Fasts, and cried vnto the Lord: but in this Deliuernance were none of these scene. For wee suspected no danger, nor feared no enimie; wee dreamed of no such diuellish deuice against vs. Oh no, it was onely the worke of this wonderfull God, who then shewed himselfe indeed for vs, as he is in name Wonderful God giue vs grace to render thanks according to the benefite bestowed vpon vs. The snare was broken, and we deliuered: therefore so long as wee haue pennes to write, tongues to speake, a generation liuing, or a posteritie following; the memory of this deliuerance shall neuer be forgotten: but wee will cry, and cry to the ends of the earth, and last date of all flesh: *Praise the Lord for his goodnesse, and declare his wonderfull workes before the chil-*

children of men. And pray we will from the deepest ground of unfained hearts, as long as we can hold vp our hands, and eleuate our eyes to the throne of grace, to make vs euery day more and more thankefull for this, and millions more of his mercies, praising him that deserueth this glorious title alone *Ob Reges seruatores.* O Lord, let *James* flourish long with a Crowne of glory vpon his head, and a Scepter of Triumph in his hand; and still wash his feete in the blood of his enemies.

Psal 138. 9.

T 3 CHAP.

CHAP. 22.

Of Redemption. The Author; the means; and the men that are partakers thereof; the hand that layes hold on it, a true speciall faith.

THUS for the Ordinary and Extraordinary workes of God; and herein for the Creation, and Preservation, Miracles, and miraculous Deliuerances. Now to the speciall and singular workes of God. In the speciall, I note *Redemption*, and *Sanctification*: In the singular, *Nationall* and *Personall*.

For Redemption: At the first in the state of Innocency, God made man capable of supernaturall blessednesse, consisting in the vision and fruition of himselfe, giuing him abilitye to attaine thereunto, and

and lawes to guide him in the wayes that leade vnto it. Nothing was made euill in the beginning: all euill entred into the world by the voluntary auersion of man from God his Creator, through the suggestion of Sathan. This sinne of the first man, (being the root of all mankind) is deriued to his posteritie, subiecting all to curse and malediction, and infinite inconueniences lying heavy vpon the sons of men; as the world, triumphing without; the flesh, rebelling within; Gods wrath, threatening aboue; damnation, gaping below.

But as God turned vnto good, the euill intended to *Ioseph*: so the good worke of Creation, which the Diuell made euill, God made good againe, by ordaining a Mediator, to accomplish the worke of our redemption: and that

Fides Christum mediatorem ponit inter Deum offensum & hominem offendentem.

is the Sonne of God, assuming the nature of man into the v-nity of his diuine person: so that he subsisteth in the nature of God and man, without all corruption, confusion, or conuersion of one of them into another. In the nature of man thus assumed, hee suffered death; but being God, could not be holden of it, but rose againe, ascended to heauen, satisfied the wrath of his Father, obtained for vs remission of sinnes past, the grace of repentant conuersion, and a new conuersation ioined with assured hope, desire, and expectation of eternall happiness.

*Fusus est
sanguis ve-
dicti, & sa-
lutaris me-
dicamentu
egroti.*

Ephes. 4. 15
Isay 53. 1.

Learned Physicians are sometimes wont, when a man is diseased in all his body, to open a veine in the head, or arme, and so to procure health to the whole body. Christ is our head, and our arme; and the Church

Church is the body; the veine of this our head, or arme is opened, that the whole body might be healed. Christ suffered, that man might be redeemed; the vniust sinneth, and the iust smarteth; the guiltie offendeth, & the guiltlesse suffereth. O worke without example! O grace beyond measure! O loue without limit!

Now for the publishing of this ioyfull deliuerance, and the communicating of the benefits of the same vnto vs, the Sonne of God committed to those his followers (whom he chose to be witnesses of all the things he did and suffered) not onely the word of reconciliation, but also the dispensation of sacred and Sacramental assurances of his loue, set meanes of his gracious working. Those first messengers, whom he sent with immediate Commission were infallibly ledde into all

T 5

truth,

1 Cor. 12.

12.

Christus passus est pro iniustus, ab iniustus, et iniustus.

Theo. myst.

Harff. lib. 1.

cap. 24.

*Vnus apex
verbi ratio-
ne potentior
omni :*

*Mens in cō-
silio valet, in
certamine
dextra.*

*In Sophia
Ratio, in Re-
ligione Fi-
des.*

truth, and left vnto posterities the summe of Christian doctrine, that must for euer bee the rule of our faith: teaching the knowledge of such things, as directly concerne the matter of eternall saluation. For how should men attaine euerlasting happinesse, that know not God, the originall cause & end of all things, the object, matter, and cause of all happinesse? that know not of whom they were created, of what, to what, whereof capable, and how enabled to it; how farre they are fallen from that they originally were, and the hope of that which they were made to be; whence are those euills that make them miserable, and whence the deliuerance from them is to bee looked for: by whom it is wrought, what the benefites of it are, what the meanes whereby they are

com-

communicated, to whom; and what shall bee the end, both of them that partake, and partake not in them? All these things, and these onely that essentially and directly touch the matter of eternall saluation, are contained in the word of God, and leade vs by the hand to comfortable feelings in this life, and vspeakable enioying of the fruite of our Redemption in that life of glory.

And marke I beseech you, the proceſſe of our Redemption, that we may giue the glory of all to whome it is due. God giues Christ, and whole Christ to euery true beleuer: whole Christ, I meane, both in respect of his Godhead, and his manhood. His Godhead, not in respect of the substance; for that is incommunicable: but in respect of the diuine power, and operation
flowing

flowing from thence, whereby the manhood (which is really giuen to euery beleeuer) is made able to merit for the beleeuer, both Iustification and Redemption.

The beginning, middle, and end of our redemption is wholly ascribed to God. If you respect the decree of the blessed Trinity, wee were redeemed from all eternity: If the motive of this decree, it was not mans merit, but Gods mercy: If the execution of this decree it was in the fulnesse of time: If the order of this execution, it was done by Christs death, resurrection, sitting on Gods right hand, and intercession to God the father for vs. This fivefold comfort wee oppose against all the terrors of death and damnation; for Christ by his aſtue obedience hath fulfilled the Law for vs; by his passiue hath freed vs from our sinnes;

Ephes. 1. 4.

Tit 3. 5.

Ephes. 1. 10

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sinnes; by his resurrection, he hath declared vs acquitted and iustified; by his sitting on Gods right hand, given his Spirit; by his intercession to his Father, applyed his merits, and consequently wrought our Saluation, and euery part thereof.

Heere be clusters of grapes that grow on the Tree of life; make much of these grapes, they delight the eye and reioyce the heart that haue the least taste and prehension of them. Where saith layeth hand fast of so many great fauours, what good may we not hope for? What euill may dismay vs, if we apply them vnto vs? If Sathan, the Conscience, or Gods Law doe accuse vs, confesse wee our fautes and hide them not; for the eye of heauen seeth all things.

But when they inferre, that because of our sinnes wee deserve

*Hæc eo sine
gradicentur
quo fides in
Christū pro-
mouetur,
Vt nō tan-
tū sit Chri-
stus, se tibi
& mihi
Christus,
ut id in no-
bis aperetur,
quod de eo
dicitur, &
quod ipse ro-
catur. Luth.*

Ephes 5.25
26.27.

serue to be damned, and flung out as cast-awayes ; then answer them, it is but their office to accuse and witnesse, not to giue sentence, and iudge. It onely appertaineth to God to giue iudgement. Who shall lay any thing to the charge of Gods elect ? It is God that iustificieth. The elect alone God doth iustifie and will glorifie ; for, whomsoever Christ by his blood doth iustifie, by his spirit he doth sanctifie, and at last glorifie. The fountaine of all Euangelicall comfort is contained in this practicall Syllogisme. Whosoever beleueth in Iesus Christ, shall be saued ; but I beleue in Iesus Christ: therefore I shall bee saued. The Maior is the voyce of the Gospell, the Minor is assumed in the consciences of all beleeuers ; and therefore the preaching of the Gospell when it doth include
all

all beleeuers, to these alone appertaineth the death of Christ, and all his obedience in respect of the fruite, efficacie, and application thereof. Heereupon is that *Plerophoria* of the faithfull, whereby they apply the promise to themselves, by a true and a lively faith; and this faith that leanes vpon the promise of grace and remission of sinnes, is called a speciall faith, and distinguisheth the true and spirituall sonnes of Abraham, from the carnall and reproued sort. And all the Fathers, and *Aquinas* himselfe the Papistes greatest Pillar, confesseth, that in the promise made to *Abraham*, was included the promise of Christ deliuering vs from death and eternall damnation; and this promise cannot be apprehended but by a speciall faith, as the Apostle elegantly teacheth;

Gal. 3. 13.
14.

eth; and therefore false and impudent is that quarrell of *Stapleton* against *Beza* for defining of faith, to be not onely a notion of the head, but a perswasion of the heart, whereby euery faithfull man applies and appropriates the promise of grace, to his owne sauing health and endlesse saluation. And hee exclaimes (after this fashion) that such a definition deserues an *Anathema*, and that there is not one iota or title in all *S. Paul* or in the whole Booke of God, that teacheth this particular application. Yet the Scriptures teach it, and Christ required it of euery indiuiduall person hee healed. And what doth this phrase import? *The iust man liueth by his owne faith*, but the iust man liueth by his owne speciall faith? for *tolle meum* and *tolle Deum*. What doth *Dauid* require, but a speciall

ciall faith? when hee cryed:
*In thee O Lord haue I put my
trust*; and againe, verse 5. *In
to thy hands I commend my spi-
rit.* What doth *Paul* require,
but a speciall faith? When he
lifts vp his voyce in so full an
assurance; *I am perswaded
that neither life nor death &c.*
Though in the perswasion he
speakes in his owne person, *I
am perswaded*, yet in the mat-
ter of perswasion he puts in all
the Elect as well as himselfe:
*shall separate vs from the love
of God in Christ Iesus.* But I
conclude this poynt of a spe-
ciall faith, (and I haue stood
the longer vpon it, because
without it wee are not par-
takers of that redemption by
Christ) with that excellent dis-
tinction of *Austin*, wherein
hee aymes both at the gene-
rall notion and particular ap-
plication: *credere Deum*; there
is a belcefe of the vnity of the
essence;

essence; *credere Deo*, there is a generall consent to all the truth of God; *credere in Deum*, there is the assurance of his loue, and certainty of our comfort, by a speciall applying iustifying faith.

But to draw towards an end for this soule-sauing treasure of eternall redemption: though glory be a greater good then grace, yet it is a greater thing to draw a man out of sin, and seate him in the state of grace, then after he is in grace to bestow glory vpon him; because sinne is more distant from grace, then grace from glory.

Magna enim sunt dona Dei Creatoris, recreatoris longe maxima.

Great are the gifts of God the Creator, farre greater of God the Redeemer: In that, wee receiued soule and body, in this, grace and glory: in that, hee gaue his Creatures; in this, he gaue himselfe. I will

praise

*Plus mihi
contulisti re-
dimendo quā
creando: nū
creando me
mihi uidentis-
ti, redimendo
verò te de-
isti, ubi me
mihi reddi-
disti: et ideo
si me totum
debes pro
me facto,
quid iam ad-
dam pro re-
fecto? re-
fecto hoc mo-
do. Thaul.*

praise the Creator in the Crea-
tion; I will rest in the Re-
demption: I owe more, Lord
Jesus, to thine iniuries where-
by I am redeemed, then to
thy vertues whereby I am cre-
ated. O deare Sonne of the
greatest God, and sweetest
Saviour of the sonnes of men;
for thy names sake (O Iesus)
be a Iesus vnto me, and keepe
my soule from the deuouring
mouth of that roaring Lyon;
grant (O grant) that we may
liue in thy feare; dye in thy fa-
uour; rest in thy peace; rise
in thy power; and reigne in
glory for euer and euer. *A-
men.*

*Inter bra-
chia Salua-
toris me &
vivere &
mori cupio.
August.*

CHAP. 23.

Sanctification what it is; the parts, the causes, the ends. A patheticall exhortation to peace and puritie.

THus for the first speciall worke, Redemption; now to the second, Sanctification. In sinne there are two things, the sinfulness, and the punishment. Both these are taken away by Christ, but in a different sort; the sinfulness by the operation, working, and infusion of grace; the punishment by the imputation of Christs sufferings; who suffering that hee deserved not, freeth vs from that wee were deservedly to haue suffered.

Sanctification is the taking away of that vicioufnesse and corruption of nature we bring into the world with vs, and draw

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draw from the loynes of our parents; and the renewing of the image of God in our nature, which through the holy Ghost is begunne in this life, by grace called an inchoative glorification; and shall be perfected in the next by glory, called, a consummative glorification.

John 3. 3.

Mat. 19. 28.

The parts of Sanctification are two: an auersion from euill, and a conuersion to God. The first part containeth the hatred of sinne, and a double grieffe annexed to this hatred; one from the Law and spirit of bondage for the committing of sinne; the other from the Spirit of adoption for the displeasing of God: that belongeth to *μετανοια*, this to *μετάνοια*. The first part of sanctification is termed mortification of the old man; the second, viuification of the new man, which consisteth in the illumination

Ephes. 4.
23. 24.

nation of the minde, renouation of the will, expurgation of ill affections, whence followes an earnest purpose & practise of new obedience; both these parts the Apostle calles the putting off the olde man, and the putting on the new man.

2 Tim. 2. 25

The efficient cause of our Sanctification is God, especially the Holy Ghost, which therefore is called the Spirit of sanctification.

Rom. 3. 24.

Rom. 9. 4.

The mouing cause is none else but the loue of God towards man, and the resurrection of Christ: The former moues God within; the latter moues God without to sanctifie our natures, and shape them to his owne image.

The instrumentall cause is double, inward and outward; the first is faith, from whence comes charity, & consequently a conuersion. The worde sanctifies

sanctifies not, as it is barely preached, vnlesse there bee a faith, whereby the heart is purified. The second is the doctrine of the Law, begetting the knowledge of sinne; and the doctrine of the Gospell, begetting a sure confidence. To these may we adde other meanes, whereby high things are deiected, and the meeke and humble erected.

The ende of Sanctification is threefolde; first, the glory of God, in regenerating his Children, prescribing them precepts, and promising them an inheritance. The second, a confirmation of our election, a declaration of our faith, a continuation of good workes. The third, an edification one of another, a corroboration of our brethren.

The object of Sanctification, is man; a sinner but faithfull: A sinner, because defiled

Acts 15. 9.

Psa. 119. 71

1 Cor. 10.
31.Mat. 5. 16.
Mat. 25. 34.
2 Pet. 1. 10
Phil. 1. 11.
Tit. 3. 8.
Rom. 14. 1.
Luk. 22. 32

Epiphani^s.

led by sinne: faithfull, because by faith in Christ he is vnited to Christ, in whom his holinesse is founded. By vertue heereof, he is illuminated by his light, quickened by his Spirit, preserued by his strength; and so liues a true spirituall life indeed; yet not without corruption and much reluctation (in a feeling Christian) against this corruption: for, sinne (saith *Epiphanius*) is so deeply rooted in vs, that it putteth vs to much trouble to kill it, and pull it vp by the rootes. It is farre more easie to come into Egypt, then to get out: So it is assuredly a smooth way vnto Hell by many pleasant delights; but to giue ouer the sinne once entered into, to forsake that pleasant way: this is a worke, this is a labour, nay this is a grace indeede. This grace being giuen, this worke and

and labour is done, though
not totally and perfectly; for
that cannot bee while body
and soule remaine together.
Euen as (saith that ancient Fa-
ther) some wilde Figge-tree
groweth in the walles of a
goodly and stately building,
and defaceeth and hideth the
beauty and glory of it; the
bowes and branches may bee
cut or broken off; but the
roote which is wrapped into
the stones of the building,
cannot be taken away vnlesse
the walls be throwne downe,
and the stones cast one from
another: So the sinne which
dwelleth in vs, hath the roots
of it so inwrapped into our
nature and the parts of it, that
howsoener the boughes and
branches may be cut and bro-
ken off, the roote remaineth,
while we carry about this bo-
dy of death, and will cause
more branches to grow forth
V till

till by death the parts of our nature, to wit, the soule and the body be sundred and devided. And as the wall may be raised againe, & the stones thereof in due sort layd together, whē the roots of the trees which formerly grew into it be taken forth; so when the roote of sinne is remoued by death out of mans nature, God will bring these parts of his nature together againe, and giue him that immortality both of body and soule, which he intended to him in his creation, and would haue giuen him; had not death been necessary for the rooting out of that sione hee voluntarily fell into.

Sanctification the Apostle makes the first degree of glorification: *Who hath quickened vs (saith he) together in Christ, by whose grace yee are saved, and hath raised vs vp together,*
and

and hath made vs sit together
in heauenly places in Christ. In
the quickening, note the vi-
uification of the soule; in the
raising, the resurrection of the
body; in the sitting, the glori-
fication of soule and body.

By two especiall Arguments
the Apostle presseth the pra-
ctise of holinesse: the one ta-
ken from Gods commande-
ment, *Heb*, 13. 14. the other
from mans benefite: 1. *Thef*.
4. 4. To stand a little vpon
that text in the *Hebrewes*, the
Apostle there commends two
Christian vertues vnto vs, most
necessary for all to imbrace;
namely peace and holinesse:
peace is a vertue very requi-
site to bee often remembered,
because in these our dayes,
loue waxeth so cold, and strife
so hot: many bee the bands
that tye vs one to another,
that should make vs liue in
peace and vnitie. The Apostle

V 2

when

Confirmatio
nostri cum
vita Christi
est vel huius
vel futura
vita: huius
vita est re-
suscitatio in
nouam vitam,
& nostri in
Christo capi-
te in celesti-
bus collocati-
o quoad
spiritum: fu-
tura vita,
est resusci-
tatio nostri
in noua vi-
tam, secun-
dum corpus,
et in celesti-
bus colloca-
tio quoad to-
tum hominem

Eph. 4. 5. 6.

Psal. 133.

when he exhorts vs to this v-
nity, shewes that the materi-
alls of the Church doe ayme
at loue and agreement. If wee
looke vpon the Church it
selfe, heere is one body; if vpon
the very soule of the
Church, there is one spirit; if
vpon our inheritance, there is
one hope of our calling; if vpon
the head of the Church,
there is one Lord; if vpon the
life of our soules, there is one
faith; if vpon the proppes of
our faith, there is one Bap-
tisme and Lords Supper; if
vpon the fatherhood of all the
family both in heauen and
in earth, there is one God
and Father of all, which is a-
boue all, and through all, and
in you all. And the Psalmist he
speakes most sweetly of peace
and vnity, and notes it for her
excellency with that particule,
*Ecce: Behold (saith hee) how
good a thing it is for brethren
to*

to dwell together in vnity! It is as a pleasant oyntment, affecting the sense with delight; as the dew of *Hermon*, replenishing the fields with profit: if you feele it, it is profitable; if you taste it, it is delectable; if you behold it, it is amiable; if you haue it, it is a treasure inualluable. What shall I call this blessed accord and vnion amongst brethren? It is a kind of heauen on earth, and found onely amongst the Communion of Saintes; which though they be distant in place or different in condition, or aliens by nation, yet there is amongst them an vnity in religion, an vnanimity in affection, a simphathy in affliction, a mutuall charity or reliefe one of another: comforting the minde, if perplexed; or supplying the wants, if distressed; or supporting the weakenesse, if vnsettled; or reforming the igno-

*Discāt hinc
ministri quē
in exhortan-
do et permo-
uendo modū
usurpare de-
beant: nimi-
rū, ut eos in
dicendo ad-
hibeāt stimu-
los, qui cor-
da recte fe-
runt, & re-
lictis aculeis
calcar addāt
ad promptē
præstandum
ea quæ pie-
tatis propria
sunt. Weni.*
Phil. 2. 1. 2. 3

rant, if seduced; or praying
for deliuerance, if oppressed;
falsifying that Heathenish and
vncharitable Prouerbe: *Ami-
ci qui degunt procul, non sunt
amici*: Those friends that liue
a farre off, are no friends. But
I conclude this poynt with
that Emphaticall obtestation
of the blessed Apostle: *If there
be therefore any consolation in
Christ, if any comfort of loue,
if any fellowship of the Spirit, if
any bowels and mercies; fulfill
yee my ioy, that yee be like min-
ded, hauing the same loue, being
of one accord, of one minde. Let
nothing bee done through strife
or vaine glory, but in lowli-
nesse of minde, let each e-
steeme other better then them-
selues.*

I leaue this vertue of peace
for the children of peace to
meditate on, and proceede to
holinesse more proper for this
place. *Wee are to serue God in holi-*

holinesse, & righteousness before him all the dayes of our life.

Holinesse hath relation to the first Table, Righteousnesse to the second; in the one is set forth our duty towards God; in the other, our duty towards man: and that which we doe vnto men, we doe vnto God, if hee command the same. *In as much as yee haue done this (saith Christ) to one of these little ones, yee haue done it to mee.*

Mat. 25. 40

Holinesse is the end of our election: hee chose vs before the foundations of the world, that wee may bee holy: Our holinesse is a thing that God greatly desireth: This is the will of God euen your holinesse. Vnto holinesse wee are not onely constrained by his commandements, but allured also by his example: Bee holy because I am holy. Vnto this are wee called; for God did

not call vs vnto vncleannesse, but vnto holinesse: so that vnlesse we esteeme vildly of our election; vnlesse wee refuse to satisfie the will, to obey the command, to follow the example, and to answer the vocation vnto which God hath called vs; wee must bee holy, and labour to please God in all things.

Mat. 5. 8.

Auſten.

*Male vidē-
do a Deo vi-
deri potes,
Deum vide-
re non potes:
bene vidēdo
& videris
& vides.*

They that are pure in heart (saith our Saviour Christ) *shall see God.* And as that famous Father of Affricke speakes wel to this purpose: By living ill, thou art scene of God, but dost not see God; by living well, thou both seeest him, and art scene of him. God cannot be scene with the eye of the body, for he is an inuisible spirit; nor with the eye of the minde by any naturall light; (for the minde is blinde in diuine things, how much more blinde to beholde the essence of

of God?) Nor with the eyes of faith, by any supernaturall light fully and perfectly; because the essence of God is incomprehensible; yet shall wee see God as hee is, (Oh happy Soule that shall come to this sight!) we shall see his great Maiesty shining in the glorious face of Iesus Christ; wee shall behold him so farre forth, as shall make for our eternall happinesse. The manner of this Vision, eye hath not scene, eare hath not heard, heart hath not conceived; therefore wee reserue this question for the life to come.

O beloued, I wish, I begge, I craue it of you with all the bowells of mine affections, and earnestest desires of my heart, that you would be pleased to call your selues to accompt in what measure you are sanctified, that you may
V 5 beyond

beyond all measure bee glorified; for sanctification is an hanſell of glorification. Vſe all the good meanes, I beſeech you, as hearing, praying, reading, conſerring, meditating, practiſing, as may worke this bleſſed change in you; and pray, O Ieſus, Ieſus, make my heart pure, my life holy, my wordes gracious, my whole conuerſation vertuous: Bee mercifull to mee a ſinner; Let mee feele the ſweete preſence of thy Spirit as a childe, and performe all duty to thee as to my Lord. Deare Father, I doe not appoint, but daily waite for thy comfort and ſuccour: as thou haſt left me a while to my ſelfe, to ſee my weakenefſe; ſo viſit me ſoone that I may taſte thy goodneſſe. Come, come, good Lord; tender the price of thine owne blood: Spread the wings of thy mercy over the ſoule

soule of thy seruant, thine vn-
worthy seruant, strengthen me
with thy Spirit, to fight a-
gainst sinne and to slay it, and
being slaine, to bury it, that it
neuer rise vp in this life to
torment mee, nor in the next
to condemne me. Let me de-
sire about all things in this
world, the sanctifying of thy
name, the comming of thy
kingdome, the doing of thy
will as well in earth as it is in
heaven: and in fine, bring
mee to that place where thine
owne honor dwelleth, that I
may praise thee there for e-
uer and euer.

CHAP.

CHAP. 24.

Nationall benefits to bee distinctly considered in their severall kindes; as in our King, Councell, Clergie, Professors of the Law, and admirable knowledge in every faculty.

NOW to the singular workes, first nationall, then personall. Nationall: When wee come to give thanks, wee vsually put all in a grosse summe; whereas wee should dwell vpon them in distinct termes, and if it were possible, repeate them one by one. And as all rivers runne into the Sea, from whence they came at the first, and heereby there is a perpetuall course and recourse of waters: so all gifts that come downe vnto vs from the Father of lights, the glory thereof should returne vnto him

*Effluvia
propter re-
fluxu. Tha.*

him againe, by giuing of
 thanks; and so there would
 be a reciprocall tide of Gods
 graces, and our thanks. Thus
 grace begetteth grace.

χαρις χαριν
 ποιεῖ.

Now we come to the best va-
 luation of Gods benefits, whē
 we see the wāt of them. There
 is a complaint in a Tragedy of
*Euripides: Barbarus factus es
 longa commoratione inter bar-
 baros.* So the Church, by her
 long dwelling amongst the
 Monkes, and Popish Clergie,
 forgate to speake the holy
 tongue, and dialect of Gods
 Spirit. Barbarisme and igno-
 rance overgrew the world so
 much, that the Bishop of
 Dunkelden thanked God, he
 neuer knew what the old and
 new Testament meant. Such
 was the grosse and palpable
 ignorance of their Clergie,
 that one of them seeking to
 be ordered by the Bishop; the
 Bishop sitting at the table, as-
 ked

Euripides.

ked him, *Es tu dignus?* Art thou worthy of Orders? answered; No, my Lord, I shall dine anon with your men: for he thought that *dignus*, (that is, worthy) had signified, to dine.

Ier. 17.

The like Clerkship had the Curate of Artois, who suing his Parishioners for not repairing the Church, and namely for not paueing it, took a verse out of *Jeremy* to be his Advocate to pleade for him, where it is said: *Paneant illi, & non paneam ego*: wherein (quoth he) *Jeremy* saith expressly, Let them paue it, and not I. Doth hee not giue to vnderstand, that it belongeth not to the Curate to paue the Church, but to the Parishioners. And *Aeneas Syluius* (who was after Pope, and called *Pius secundus*) writeth that the Italian Priests in his dayes, neuer read the New Testament: whereas

whereas amongst the *Thaborites*, (a people of Bohemia) there scarce could be found a filly woman, but could answer out of the old and new Testament. And for their liues, *Stella Clericorum* makes this complaint: O Lord, thy Pastors are pollers; they that should be Defenders, are destroyers; they that ought to bee sober, are daily drunke; they which should be Prelates, are *Pilates*; they which should be chaste, are incestuous; they which should bee Guides, are seducers. And as of late a wittie and worthy writer describeth them truly: They are either *Nihil agentes*, as the belly-god Monkes; or *Aliud agentes*, as the Statizing Prelates; or *male agentes*, as the factious Iesuits. In a word, wee may summe them vp all in one totall, as *Epiphanius* did *Carpocrates* followers: They are prepared of Sathan

O Domine,
pastores tui
sunt tanfo-
res, &c.
Stell. Cler.

D. Boys.

Sathan, and raised vp for a reproach and scandall of the Church of God.

Col. 1. 13.

From this darknesse of Egypt, and wickednesse of Sodom in this last age of the world, the Lord hath delivered vs by a mightie arme: and as the Apostle: *He hath delivered vs from the power of darknesse, and hath translated vs into the kingdome of the Sonne of his love, made manifest to his Saints.*

The Mystery which hath beene hid from ages, is now revealed in a glorious manner. The golden trumpet hath sounded out this Truth to present euery man perfect in Christ Iesus. Besides, that we knowe the grace of God in truth, we haue other benefits to enlarge our happines; Such a King, Councell, and Kingdome, as no people had euer the like.

A King, *Si natus non esset ad regnum, dignissimus regno videretur*: If he were not borne vnto the kingdome, hee were worthiest of a kingdome. A King so royally descended, so rightfully enthronized, so incomparably endowed, that all the Christian world cannot match him. God hath given him a large heart, and filled it with manifold graces, but especially with these three, the true supports of a King, as *David* makes them: namely, Truth, Meeknesse, and Righteousnesse. Truth, in defending the Church with his pen and his sword. Meeknesse and Righteousnes, in tending the persons, and righting the causes of his subjects.

*No Prince did euer rule his
Countray better:
No Prince had euer Countray
more his debter.*

And therefore as the Christians

Serenissimus Rex Iacobus, de cuius admirabili praesentia quicquid Demosthenes aliquis aut Cicero dixerit, minus fuerit: neque delectatur adulatoribus, neque falsis affectat laudes, qui abundat veris. Causab. in Baron. Plal. 4. 5.

Ariosto.

*Largiatur
Deus Regi
nostro vitā
prolixā, im-
perium secu-
rum, domū
tutam, exer-
citus fortes,
senatum fi-
delem, popu-
lum probum
orbē quietū.
&c.*

*His verbis
Christiani
primitiue
Ecclesie
intercesse-
runt pro sa-
lute Impe-
ratoris, te-
ste Tert. in
Apol. cap.
29. & 30.*

stians prayed for their Empe-
rour: so haue wee most iust
cause to pray for our King.
God keepe his Highnesse in all
health and happinesse long to
reigne ouer vs in this world,
and in the world to come,
with the holy Angels for e-
uermore.

A Councell renowned ouer
all Christendome. I hope I
may as freely and truely say of
their Honours, as the Duke of
Norfolke did of the Councel
in the time of her late Maie-
stie (a Queene of blessed me-
mory) namely, Their well tem-
pered mindes are wholly em-
ployed day and night for the
good of this land, hauing set
the vttermost of their am-
bition in the Kings fauour, and
the study of their soules for
the safetie of his person; who
as so many Sentinels stand
watching to preuent treache-
ry at home, and hostilitie a-
broad.

broad. Of whome I may as truly report as of *Hector* and *Aeneas*, They are *ments & mans Troie*, the heart & hand of our kingdome; so wise, noble, and learned, as so many Jewels compassing the Kings Crowne: that euery one that loues the peace of this land, and the blessing of the Gospel, may sing with *Deborah*, *My heart is set on the gouernors of Israel*: and say as *Tertullian* did of *Felix*, that by them we enioy great quietnesse, and that very worthy deedes are done to this nation by their prouidēce. Long may they liue in all grace and honour according to their great place and imployment.

A Clergy graue, learned, reuerend, so full of ancient and venerable Gouernors, that no honest or conformable man cannot, but as *Chrysostome* speaks, honor both *apientia* and

Iudg. 5.

Acts 24.2.

apostolica, their persons and authoritie God hath inuested them withall. A Clergy so full of faithfull and painefull Ministers, that draw downe their directions *ad casus conscientia*, that bring men to *virifratres quid agemus?* and resolute it in the couenant of grace; no Church in Christendome can parallel it with the like. Oh it is a blessed thing to see (and wee may see it in many places of this land) *Seniores annis, saniores animis*, and *perfectos perfectos*.

The Ancients haue said very well, *Senex optimum in domo signum*, An old man is the best signe in Gods house. Therefore *Leontius* that good old man was wont to say, poyning to his gray haire: *Hac nine dissoluta uultum erit luti*; so questionlesse, so long as the flowre of the Churchyard doth grow vpon Churchmens heads, there

T
is go
doctr
when
all th
worsh
uerth
and y
the c
Churc
field c
ing C
ring a
a flou
Churc
make
(pray
bende
long d
doth s
so long
reousn
all bea
the las
A K
for aye
firuate
all to o

is good gouernement, good doctrine, good example: but when death cuts them down, all things growe worse and worse, and the Church receiueeth a great maim. When old and young ioyne together in the common seruice of the Church, and walk in the large field of sound Diuinity, teaching Christ crucified, forbearing all impertinents; there is a flourishing Church: such a Church haue wee; the Lord make vs more thankfull: and (pray we euermore vpon the bended knees of our hearts) as long deare God, as the Sunne doth shine in the firmament; so long let the Sunne of righteousness shine amongst vs in all beautie and puritie, euen to the last date of all flesh.

A Kingdome so temperate for ayre; fortunate for peace, situate for health, and so loyal to obey, that they cannot but

*Vt in Vere
amiflex
gignatur,
A tuus
tame est qui
dit fructus:
sic literati
in florida e-
tate amari-
ma daat, in
senil: valio-
ra.*

*Linen's va-
guentum
fragrans,
Senex va-
guentum
s.nans.*

but say to the King (from the very ground of their heart, and expresse it both in warre and in peace) as the men of Israel said vnto Gideon: *Rule thou ouer vs, both thou and thy sonne, and thy sonnes sonne also.* They tender both *reuerentiam subiectionis*, & render *obedientiam iussionis*, (as the Schoolemen speake) a generall subiection, and shew it in specialties; obseruing his lawes, honouring his authoritie, praying for his person, paying him tribute.

Oh happy kingdome that hath such happinesse! Lord blesse this land of ours, a very garden (as *Innocentius* the fourth called it) of al delights. Lord blesse this land, and let the oyle of thy graces not onely rest vpon the heads of our Church and Commonwealth; but let them descend to all the parts of the body, euen to the

*Soluat^r
subsidium,
ne sequatur
excidium.
Hinc mone-
ta à monen-
do nomen
habet, ut
quemuis of-
ficy & con-
tributionis
magistratus
debita ad-
moneat.*

the lowest skirt and member thereof. Let the Prince rule, the Counsellor advise, Churchmen preach, Gentry defend, Souldiers fight, people worke, and every one as members of one body, seeke the good of the whole; and as well in the priuate ranke of our vocation, as in the general calling of religion, with ioynt hearts, and vnited voyces, glorifie God the Father of our Lord Iesus Christ.

Leaue King, Councell, Clergie, Communitie, and come to other benefites that lift vs vp to the height of happines. We haue the Bible, the Booke of Bookes: it is as *Luther* calls it, *Genus generalissimum omnium bonorum*: It is Gods statute booke, where wee shall finde lawes to direct; doctrine, to learne; perswasion, to moue; threatnings, to feare; promises, to cheere. *Credenda, agenda,*

*Spiritualis
homo terra
quarum co-
sideratione
omne opus
suum praeue-
niet: prius
quidem an
liceat, dein-
de an debeat
postremò an
expediat.*

da, cauenda; where wee shall finde things to bee beleueed, to be performed, to be auoyded. Of Gods Booke farre better may wee vse those words, then *Cyprian* did of *Tertullians* workes: *Da mihi Magistrum*, Giue me my Master; that I may know what is lawfull, decent and expedient. This Booke passeth all other bookes that euer were, or shall be; and must remaine still with vs till wee bee like Angels in heauen. And as the little child groweth from strength to strength, able to go by it selfe, by sucking and plucking at the mothers breasts: So the childe of God groweth from grace to grace, till he come to the fulnesse of glory, by hanging continually vpon the two breasts of the Old and New Testament.

From the great Bible, are drawen little Bibles (as *Zepp-*

YMS,

rus calles them) that is, short Catechismes and Epitomes of our Christian faith, no age ever saw the like. What exposition of Scriptures, revelation of Antichrist, reformation of the Church, propagation of the truth? whereby the people are edified, idolatry banished, policy supported, iustice administered, vice punished, vertue rewarded: in a word, obedience to God and King established.

As necessary meanes to effect these worthy ends, what Schooles and Nurseries of all kinde of learning flourish among vs, especially in the two Vniuersities and Innes of the Court? The Vniuersities are like the Persian tree *Theophrastus* mentions, which at one and the same time doeth budde, blossome, and fructifie. Some in their minoritie are budding, and giue great hope

*Sicut Deus duplicem dedit librū naturæ, magnū, vix mūdū (dicitur quāxīā r-
mō) & parū putā hō-
minem, quā hanc ob cau-
sā nūq̄m p̄u-
mō dīctus
est: ita et du-
plicem dedit librū Scrip-
turæ, mag-
nū et parū,
seu Biblia
magna &
parua: Bibli-
um magnū,
vetus et no-
uum testa-
mentū, Biblia
parua, Cate-
cheses no-
mine insig-
niuntur. Al-
fred.*

*a Ex officio,
quia debet;
Ex amore,
quia cupio.
Illud, ut ac-
cepisse bene-
ficium vide-
ar, hoc, ut
gratias acce-
pisse iudicet
b Hæc iu-
stitia soli-
citas reg-
norū et sta-
tuum, inter-
na et exter-
na: Interna
quidem, nā
quis nescit
scelera &
flagitia per-
cam remoue-
ri, virtutes
promoueri?
Externas,
quia agri,
via, maria
frequantur
& securitas
ubique &
tranquillitas
regnant.
Lipf.*

of sound learning. Others in more maturitie are blossoming, and shew the flowers of wit and industry. A third in more antiquitie fructifying, and doe much good in the places they liue. Herein I cannot without touch of ingratitude, but remember Trinitie Colledge in Cābridge (where of sometimes I was fellow;) an orchard of Pomegranates, a tree of Incense, a bed of spices; from whence many sweet fruits, odours and saouours proceed into all parts of this kingdom. Education deserues dedication: therefore (ō worthy Colledge) I consecrate to thee all that little knowledge I receiued from ^a thee.

The Innes of the Court are the Seminaries of Law, and Schooles of ^b Iustice, founded first vpon good ground and reason, to diuide *mentem & tu-
m* with an even hand, and
appeale

appeale *turbam turbulentam*,
that runne to ruine themselves
vpon euery spleene and trifle.
What hope in the younger?
what prooffe in the elder? what
prudence, what gouernance,
what varietie of learning in
many, and decency of order in
all? I doe but speake what I
haue seene, being an eye-wit-
nesse of their good carriage;
as they an eare-witness of my
meane endeaouours in that ho-
nourable house of Lincolnes
Inne.

What profound knowledge
of the Ciuill and Common
Lawe! both take their light
from the Word, as the Moone
from the Sun. Humane lawes
are measures in respect of men
whose actions they must di-
rect: howbeit such measures
they are, as there bee higher
rules to measure them by, and
they are two: The Lawe of
God, and the Law of Nature:

X 2

So

Βασιλειαν
ἀποφ.

Consiliorum
gubernaculū
Lex diui-
na.

So that Lawes humane must be made according to the generall Lawes of nature, and without contradiction to any positue Lawe in Scripture. Hence it is, that his excellent Maiestie spake in that golden Book, That Gods Law should be a Law to his Lawes. And *Cyprian*: The Law of God is the sterne that must guide all counsels of policy. Policy accompanied with Iustice; and Iustice attended with Lenitie and Seueritie, make a happy Common-wealth. Iustice is to respect euery mans cause, but no mans person; for that is partialitie: Lenitie, to mitigate the punishment, but not the fact; for that were iniquity: Seuerity, to punish the fault condignely, but not rigorously; for that were crueltie. •

Thus, and a thousand times more (if I could gather and stand vpon euery particular)

hath

hath the Lord blessed this our Christian Church and Common-wealth: so wonderfully haue his blessings bene multiplied vpon vs, that wee may say of it as *Syluius* doth of the Rhodes: *Semper in sole sita est Rhodus*: the glorious Sunshine of Gods loue, the comfortable beames of his blessings, the forcible reflexion of his mercies haue bene continually resplendent throughout our whole region, and ouershadowed this land, as the Cherubims did the Mercy-seat.

We all make complaint of the iniquitie of our times; not vniustly; for the dayes are euill: but compare them with those times wherein there were no ciuill societies; with those times wherein there was yet no manner of publike regiment established; with those times wherein there were not about eight righteous persons

X 3

living

*Si quid me
fessellit aut
fugit, sit ve-
nia: nemo
ita industria
aut ingenio
potest, ut om-
nia colligat,
intelligat.*
Lipf.

Exod. 25.
26.

*Resp. beata,
ubi
Rex rite re-
git,
Grex move
gerit.
Eccles. beata
ubi
Doctores de-
cent,
Auditores
disiunt:
Omnes veri-
tatis pe-
taces: omnes
virtutis se-
quaces.*

living vpon the face of the earth: and wee haue good cause to thinke, that God hath blessed vs exceedingly, and hath made vs behold most happy dayes. And we of England, haue most cause of all to magnifie our great and gracious God, that haue such an honourable gouernment; such a peaceable Commonwealth; such an answerable correspondency in all honesty and godlineffe. I had rather (contrary to the course of this present age, wherein zeale hath drowned charitie) praise God for the good wee haue, then dispraise our State for the good weelacke.

If God in his mercy hath verified the last verse of the 147. Psalme: *Hee hath not dealt so with any nation*: wee in our Thankesgiuing must looke backe to the twelfth verse of the same Psalme:

Praise

Praise the LORD, O Ierusalem, praise thy God, O Zion.

CHAP. 25.

Personall Benefites that concerne euery particular man and woman.

THus for Nationall benefites: now to Personall. Let euery man passe from step to steppe throughout all the mercies of God, and he shall finde how wonderfully hee hath beene preserved from time to time. If at any time the hearts of good men haue beene turned vnto mee, from thee came their loue, their fauour, their benefites. Thou the fountaine, they the instruments. Such as are next after thee, are to bee regarded by me, but neuer before thee, or without thee. What other

Singulis diebus & horis, quod monet Chrysostomus, supplicemus nobis. In communis tantum beneficia, quae toti naturae omnium opifex contulit, sed & priuata et quotidiana, & quae ignorantibus nobis confert: proque his gratias agamus. In hoc enim Aug. teste, cultus Dei maxime constitutus est, ut anima ei non sit ingrata.

creature yeelded me content, or comfort, it was as a hand to reach it vnto me; and that I had, they took from the spring of t^y goodnesse. What smart I felt for my sinnes, it was thy rod that procured it, to make mee flie from my selfe, and to fall at thy feet. What feeling I haue of thy mercies, and thy Sonnes merites, it descendeth from heauen. O Lord continue; continue, O Lord, my good and gracious God, in preserving, sauing, and glorifying me. Bring mee, and all thy faithful people, soon Lord, (as soon as thou pleasest) to thy blessed, glorious, euerlasting kingdome; to which we sigh to come, as our fathers before vs.

I will not insist further vpon it (though it deserue wee should dwell in the meditation thereof) because I handled it in the second ordinary work of
of

of God, to wit, *Preservation*;
and so conclude with a Fa-
ther, *O bone omnipotens, &c.*
O good and great God, who
dost guard and regard all thy
children, as if all were but
one, and so respectest every
man, as if one were all.

CHAP. 26.

*The Sabbath the fittest day to
meditate on Gods holy Religion.*

THUS how we must medi-
tate on Gods workes and
benefites: now followes how
wee must meditate on Gods
holy Religion, and praise him
for it all the dayes of our life.
This is *Maries* part, and the
good that shall not bee taken
away from vs. *Marthaes* part
in death shall bee taken a-
way, and come to nought, all
earthly things shall cease,
X 5 when

when death seizes vpon vs : But *Maries* part shall not doe so; that is, whatsoeuer faith, loue, or obedience wee haue attained by the word preached, it shall abide by vs with peace of Conscience in this life, and fulnesse of glory in the next.

Gen.2.2.3.

All times are fit to follow our holy Religion; but the Sabbath the fittest of all. God hath consecrated it to bee a day of holy rest: for first, *quiescit*, and then, *sanctificauit*; there is *sanctum otium*. Wee must sequester our selues from our priuate and humane affaires. And as *Austen* saith: There must bee a vacation from our vocation: for then are we chiefeft ready for the seruice of God, when the things without call vs not away from the exercise of it.

Remember therefore thou keepe holy the Sabbath day, &c.
This

This Commandement is hedged in on euery side, lest wee should breake out from observing it: with a caueat before, *Remember*; and two reasons alter. One drawn from the equitie of the Law, *Sixe dayes, &c.* The other from the example of the Law-giuer: *For in sixe dayes &c.* The Sabbath, the sanctified day of the Lords rest, is a peculiar day of Gods worship.

Of all trees in Paradise, God aske but one for himselte: so of all the dayes in the seauen, hee asketh but one for his seruice; if you wil giue him another, hee will accept it as a free-will offering: But faile not for shame to giue him this one; and pay him faithfully, who of his owne doeth aske you so sparingly: and therefore *Remember you keepe holy the Sabbath day* in all holy exercises. The failing of

D. Boys.
*Tibi Doctor
doctissime,
duplex testi-
monium bo-
na fide hoc
consigno:
Probitatis,
ingenij, in-
dustria. Itē-
que, amoris
mei, qui flu-
xit ab illo
fonte: Vtere
his dotibus
ad tuum &
publicū de-
cus.*

of this dutie is the falling into all impieties. Will you see a man egregiously wicked, of whome may bee spoken that was said of *Constantinus Compromissus*: That he was neither a Christian, nor a Jew, nor a Pagan; but a confused masse of all impietie? Such a one is a prophane contemptuous breaker of the Lords sanctified day of rest. Oh hearts frozen and voyd of the grace of God! that hauing euery day in fixe, euery howre in euery day, euery minute in euery howre, so tasted the sweet mercies of the Father of mercies; yet cannot spend one howre on the seventh day (which requires all the howres of the day) in the praise and worship of God.

The preaching of the Gospel is the standard and ensigne of Christ Iesus, to which all Christian souldiers and elect people

people must assemble themselves, when this ensigne is displayed, as vpon the Lords day: whose people then are they, that runne away from it? They belong to another Corporation, that will not ioyne themselves to Christs Congregation. Not a droppe of the raine of grace shall light vpon their soules, that loathe the word of God, the food of life, and power to saluation. And whereas *verbum* is *vehiculum spiritus*, how can they haue the Spirit, that will not heare the word, but wander vp & down in the streets, or the fields, or house vp themselves in the chimney corner? We need not goe into any frequent concourse of people, to search with candle and lanterne for violaters of Sabbaths: some in all places, and all in some places are guiltie thereof. So generall and continuall is the
pro-

prophanation of the Lords day, that neither the Commandement of God is respected, nor the example of our Redeemer imitated; nor the admonitions of the Prophets regarded, nor the constitutions of the Apostles followed, nor the reprehensions of the Fathers esteemed.

Out of hope we are of any reformation: and therefore we dismiss the offender (being a man of death, vnlesse the raiser of *Lazarus* put life into him) with a *Lord haue mercy vpon him*; and with eyes full of teares, & hearts full of griefe, giue vs leaue to renew the Prophets complaint in his Lamentations: *The wayes of Sion doe mourne, because none come to the solempne Feastes: all her gates are desolate: her Priests sigh: her virgines are afflicted, and shee is in bitterness. What a misery is it, to see the wayes of*

Lamen. i. 4

of hell so full and frequent, and the wayes vnto heauen so thin and emptie? *Magna plentitudo hominum, sed magna solitudo bonorum*: There is a great plentie of men, but a great scarcity of good men. You cannot stir a foot in that wide roade to the citie of hell, but you may meet sinners in throngs. Vanitie is the largest, and most beaten through-fare in the whole world: some double in their companies, some treble, some troupe, none goe single. How full are the wayes of trafficke, to get wealth and commoditie? How full the wayes of Lawing, to consume one another? How full the wayes of lewd houses, to entertaine the guests of death? How full are all places of rioting and reueling, sweating & swaggering, carding and dicing? But the wayes of vertue doe mourne; none goe to Hospitalls to relieue

lieue the poore; none to Colledges, to contribute to Schollers; none to houses of mourning, to visit the sicke; none to Prisons, to redeeme the captiue; none to their own hearts, to repent for sinne.

Thus profit and pleasure ingrosse all the time, and will not giue elbow roome to any good exercise, especially to any priuate exercise, without which the publique are but as meate without digestion; and yet they come like honest and commendable things disguised with the vizard of things honest, as prouision and recreation.

Now in the name of the God of heauen, and of Iesus, Christ his Sonne, who shall come to iudge the quicke and the dead at the latter day, I require it of all that shall read these words, and as they will answere before the face of God

*Uetus mos
est mundi cō
fictis nomi
nibus et vir
tutes obscu
rare, & vi
tia illustra
re: itys dat
honorificas,
virtutibus
ignominiosa
nomina.*

God and all his Angells, at the sound of the last Trumpet, that if any way they have beene guilty of this commandement, they would now amend and make peace with a mercifull God, lest they fall into the hands of a living God, and receive a iust reward for so great a sinne.

As many as are of the number of Gods little flocke, will goe, and I pray you let vs goe in the wayes of Sion, and accompt it our happinesse, to sit and heare what the Lord shall say vnto vs in our Churches and congregations; which are parts and members of the Catholick Church, whereof eue-ry elect of God is a true child. This is that Ierusalem which is aboue, free, and mother of vs all. First, by appellation, it is Ierusalem. Secondly, by scituation, aboue. Thirdly, by condition, free. Fourthly, by affection,

*Dominus no-
stet ex immu-
mero multa-
lium nume-
ro quosdam
eligit, electos
erudit, fide
illis infun-
dit, totosq;
adeo inuolu-
tat lavacro
vulgi, & re-
vocat, hoc est,
regenerationis
ut noue
creatura di-
cantur à
Paulo,
2 Cor. 5. 17*

affection, mother of vs all. Oh what a Citty is this! what a Citty is this! whose conuersation, is heavenly; whose priuiledge, liberty; whose affection, motherly; whose children, the godly. Let vs, I beseech you, flocke vnto particular Churches, branches of this generall Church, and beare a part in *Dauids* song: *O come let vs sing vnto the Lord, let vs make a ioyfull noyse to the Roche of our Salvation. Let vs come before his presence with thankesgining, and make a ioyfull noyse vnto him with Psalmes: for the Lord is a great God, and a great King aboue all Gods. Ps. 95. 1. 2. 3.*

CHAP.

CHAP. 27.

Praying to God, and hearing the word of God, chiefe exercises on the Lords day. How preaching and reading agree and differ. The neglect and contempt of the word in diuers Papists and Protestants; how God doth punish the same. The worde to bee kept in minds, affection, action.

THe chiefe exercises of Religion on the Lords day, are to pray, and to heare the word of God. Publike preaching vpon this day is most powerfull, and to be farre preferred before priuate reading; for preaching hath many peculiar properties, which reading hath not, as aptnesse to follow particular occasions presently growing; to put life into wordes, by countenance, voyce, and gesture; to preuaile mighti-

Euseb. lib 3
Aist. Eccle.
cap. 36.

mightily, in the sodaine affections of men. And in Sermons by the guise of interpretation, common places of Christian doctrine and Articles of our faith, are reduced (as it were) into an harmony and familiar kinde of teaching; obscure and difficult places explained, by more cleare and easie passages; antilogies and differences reconciled; obiections answered, duties applyed to places and persons; which scarce one of an hundred can doe by his owne private study. Againe, the lively voyce of the teacher, is more effectuell & piercing the **Books** which are but dumbe Maisters, as *Papias* in *Eusebius* speaketh: I could not take so much profit by Bookes as by the voyce; for Church assemblies, and those things that are handled amongst them, haue singular promises of the
grace

grace, presence, and blessing of God.

Our blessed Sauour hath assured it in his Word, to bee in the middle of two or three assembled in his name and feare; with what eye of compassion is hee then present to look vpon hundreths or thousands of his, gathered together in one place to heare his voyce? Notwithstanding Sermons haue such eminent properties as before were specified, yet they are more subiect to inconueniences (by some defects and sinister respects of the Preacher) then the Lessons that bee read in the Church are.

Reading (saith *Isidore*) to the hearers is no small edifying: And *Austen* speaking of deuout men, noted how they daily frequented the Church, how attentive an eare they gaue to the Lessons & Chapters

Isidor.

Austen.

ters read, how carefull they were to remember the same, and to muse thereupon by themselves. And *Cyprian* obserueth, that reading is not without effect in the hearts of men; their ioy and alacrity in flocking to heare it and reade it, was to him an Argument, that there is in this ordinance a blessing, such as doth ordinarily accompany the administration of the Worde of life.

In this, preaching and reading are equall, that both are approoued as Gods ordinances, both assisted with his grace: and if his grace doth assist them both, to the nourishment of faith already bred; wee cannot without some very manifest cause yeilded, imagine that in breeding and begetting of faith, this grace doth cleaue to the one, and vterly forsake the other. This
haue

haue I spoken for their sakes
that grace preaching and dis-
grace reading; both are to be
vsed in their place and order,
both ordained by God, and
both to be imbraced of vs.

Our heavenly Father is so
carefull of our spirituall suste-
nance, that hee giues vs not
onely his blessed word to be-
come the food of our soules,
but also faithfull Ministers to
breake it vnto vs. And to what
end doe they teach, but that
wee should learne? For there
is a reciprocall reference be-
tweene speaking and hearing.
These two are compared to a
locke and a key: As the key
openeth the locke, and ma-
keth entrance in at the doore;
so the tongue of the Minister
should open the eare of the
hearer, that the Spirit of
knowledge and vnderstan-
ding might passe into the
heart, and there bee laid vp,
till

*Sicut qui
pratin tran-
sit, flarem
accipit; &
qui butam
præterit fru-
ellū colligit,
et qui ē con-
uulso surgit
reliquias si-
liolos suos af-
fert: sic ex
concursu a-
liquid ani-
mæ tuæ re-
porta domū.
Chrys.*

till occasion bee offered to bring it out to the fingers endes. Therefore take heede how you heare; let your eares hang on the Preachers lippes, and bee sure you gather some of this *Manna* that descended from Heauen.

True Christianity dorh not consist in this, that a man goe from his house to the Church; but if together at home and at Church hee diligently attend, and intend to heare and vnderstand the mysteries of heauen, and soto liue accordingly: But alas, alas! Christians in these dayes, (these barren dayes of all goodnesse) many of them are like to vessels full of wine; but they want a vent; they are full of knowledge and learning, but the vent of a good life is wanting; the vessels are in danger of bursting if they haue no vent. So knowledge puffeth

vs, if it bee not vented by loue.

Nothing more necessary to true life and eternall blessednesse, then a diligence in Gods holy Word, by reading, hearing, meditating, and practising it. Bare reading without an interpreter, sufficeth not; as the Eunuches example sheweth: hearing without meditating, as a sounding brasse or a tinkling Cymball; meditating without doing, deserues many stripes.

Wherefore ioyne all together, reade the Word, heare it, vnderstand it, meditate on it, and practise it; and the reward will be ours. Saint James doth promise it: *Hee that looketh into the perfect Law of Liberty, being not a forgetfull hearer, but a doer of the worke, shall bee blessed in his doo.* James 1. 25.

Philosophy can say: A
Y good

Acts 8. 31.

Luke 12.

Sermo Dei est in causa vite appetendus, auditu d. uerandus, intellectu ruminandus, fide digerendus.
Tertulde Reuerect.

August. in
Confess.

good institution changeth iudgement and manners, as it happened to *Polemon*: This dissolute young Grecian going one day to heare a lecture of *Xenocrates*, where marking the eloquence and sufficiency of the Reader, and making good vse thereof, brought home not onely the knowledge of some notable thing, but also more apparent and solid fruite, the change and amendment of his former life. So *Augustine*, hearing of the eloquence of Saint *Ambrose*, tooke a long iourney from Affricke to Milan, *Et dum intrant quàm disertè diceret, simul intrant quàm verè diceret.* If the rules of nature could so preuaile with a Pagan, and the eloquence of one Father preuaile with another: O how doth or should the word of grace preuaile with a Christian to transchange him from
bad

bad to good; and from good to better, in all kinde of Christian vertues, and in all ages? For good education, and the good word of God preuiiles much in all sorts. The Word being that *in v. 24. 25.* attentively heard and effectually practised, workes very much good in vs; cōuerets our soules, corrects our liues, softens our hearts, inflames our mindes with the loue of God; it supplants vice, implants vertue, banisheth vaine, and cherissheth good desires in vs; it layes our sinnes before our faces, humbles our proud and lofty lookes, brings vs to true & hearty repentance, throwes vs downe with godly sorrowes, and raiseth vs vp with heauenly comforts, in the soule sauing merits of a soueraigne Saviour, and in the tender mercies of a God of compassion. Notwithstanding the ma-

*Laborandi
ergo, ut in-
fantia no-
stra sit inno-
centia; pue-
ritia, vire-
ntia; ado-
lescentia, pa-
tientia; iu-
uentus, vir-
tus; senium,
sanctitas, se-
nectus, sapi-
ens intelle-
ctus. Aug.*

nifold good that doth come and may come to all the elect by hearing the word; such is the wilfull perversity, and perverse obstinacie of a generation of *Pharaohs* living amongst the children of Israel, as they stop their eares and harden their hearts when the word is a preaching.

Obdurate wilfull Papists live amongst vs, and can never be charmed by the wisest charmer in Israel. O yee seduced and seducing Cackles, (for that is your right name, if they may bee called euill wolues that suck out the blood of Gods Saintes;) neuer sholder out Gods Word to bring in your own inuentions so diametrally opposed, as the Northerne and Southerne Poles, one to another.

It is their conscience forsooth, that makes them hold out. But conscience that is not

not grounded vpon sure know-
ledge, our Soueraigne King
truely calles it in his *Basilican*
Dōren, either an ignorant fan-
cy, or an arrogant vanity. The
cause of their blindnesse is ig-
norance of the Scripture, the
cause of their ignorance, is
hardnesse of heart, they nei-
ther know they are so igno-
rant, neither will they know
they are so obstinate. And as
an excellent Father of the
Law, and graue honourable
Counsellor of state: Miserable
is his case (saith he) and wor-
thy of pittie, that hath beene
perswaded before he was in-
structed; and now will refuse
to be instructed, because hee
will not be perswaded. When
they are exhorted to reade,
they close their eyes; when to
heare, they shut their eares;
when to come, they draw
backe their feet. Well, *fugis*
sed non effugies; for thou shalt

Sir Edw.
Coke in
the 5. part
of his Rep.

one day bee iudged by this word thou now so concernest.

D.Barlo.

Iesuited Papists are *catuli Catilinary*, *Catlines* whelps, that disturbe the peace of our land: They are statizing and Satanizing sycophants, that creepe into mens bosomes to destroy their soules. That worthy Bishop of Lincolne, whose fame deserues our memory, his position proues too true in these Esauites: Religion turned into Statisme, soone prooues Atheisme; for they that follow the man of sinne, must needs grow men of sinne. *Baals* Priests lurke in diuers places of this Land, and say Masse to the Children of Rome; which wee may well define, according to the five letters of *Missa*, to be *Mysterium iniquitatis*, *superstitiosum Sacrificium abominationis*; A mystery of iniquity, a superstitious

ous

ous sacrifice of abhomin-
ation.

Church-Papists, the moone
Calues of that lunaticke Re-
ligiō, hauing *Fidem Adenitru-*
am, a faith that waneth and
waxeth with the Moone,
comming to Church once a
moneth, more for feare of the
Law then loue of the Gospell;
hauing a moneths minde to
goe out so soone as they come
in; all of them like *Sampsons*
foxes ioyne together, and
haue firebrands at their tailes;
combustion and confusion is
their end and purpose, lift-
ing vp their voyces against
Church & Common wealth,
Downe with them, downe
with them euē to the ground;
accounting vs worse then the
Turke, and thirsting more af-
ter our blood, then after this
barbarous Infidels, as appears
by a certaine Oration Cardin-

*O durissima
tempora ! &
durissima bel-
la ! quibus
toties cōcus-
sa est Euro-
pa, d: m pas-
sim neglecta
et in profun-
dum demer-
sa latet re-
visas.*

Cardinall
Poole.

the 5. wishing him to draw his Army from the Turkes, and bring it against the Protestants, his reason: *ATurcaminus periculi imminet*: There comes lesse danger from the Turke. The like was practised by Pope *Alexander* the sixt (as *Guicciardine* reporteth) who sent to *Baiazet* the great Turke, for Armes and ayd against the French King, and the money which was leuied in Spaine by the authority Apostolicke (as the Historian calls it) for a Croysado against the Infidels, should most sacrilegiously be transferred from that holy vse, and employed in warre of Christians against one another. Yet wee according to our Maisters command, will (as neare as wee can) subdue our natures to his will, and pray for our enemies, that all strayers and straglers, whether in the Church

Church, or out of the Church, may enter into them selues, examine their hearts, see their sinnes, repent their wickednesse, abstaine from further walking in the wayes of error and vngodlinesse: that thou O Lord out of the bowels of thy compassion mightst forgive their sinnes, open their eyes to see thy sauing health, and haue their soules saued.

To name other particulars that are deeply to bee charged, for the neglect and contempt of the good word of God: Many great husbands there bee in worldly matters, that haue their hands so full of the earth, as they scarce through the weeke cast their eye on the Bible, vnlesse perhaps it bee in the Church at some publicke meeting. Thus men which are borne to a better inheritance, are content to weare out themselves

*Non eramus
ut moriatur
inimici, sed
ut corrigantur,
sic cor-
repti non am-
plius erunt
inimici.*

Linie.

on the earth, as if they were to perish in the earth with other baser Creatures.

Linie reports, that a Governour of a people called *Æqui*, when the Romane Legates came vnto him, *Iussit eos ad quercum dicere, se alia interim acturum*: He bade them tell their message to the Oake, he had other things to doe: To whom they answered: *Et hac sacrata querens audiat fœdus à vobis violatum*: Let this sacred Oake heare you have violated your covenant. Thus deale the people of this Land with their Ministers and Embassadors of the most high God, possessor of heauen and earth; when wee come vnto them with intelligence from aboue, euen the Gospell of Iesus Christ, which is able to saue their soules, they bid vs *ad quercum dicere*, speake to the walles; for they haue o-
ther

ther wayes to employ their thoughts; To whom wee may returne the same answer, *Et hac sacrata quercus audias*, Let these holy stones of the Temple, let heauen and earth witness against so rebellious a people. Cry we neuer so loud; Doe not this abhominable thing; doe not that: for God hates it, and your soules shall smart for it, when all shall be called to accompt for words, deeds, and thoughts: yet *ad saxa et scopulos conquerimur*, wee speake and complaine to stones and rockes.

A Musitian vpon a time, to proue his skill, came to *Iassus*, amongst a company of Fishermen: they all gaue him audience (as hee thought) with much attention; but so soone as euer they heard the market bell ring, they ran all in haste from the musicke to the market; one onely that was some what

Reddetur ratio.

De cogitationibus, de verbis, de factis, de rebus temporalibus, quomodo quis ea lucratus, quomodo ea expendit, de toto vitæ tempore, de animabus quas ad peccatū traximus vel verbo, vel exemplo, de officio, de statu, de amissione boni, de commissione mali.

Cæl. Rhod. lib. 19. cap. 11. antiq. lect.

what deafe, ftayes and continues a hearer: the Mufician imagining that the loue of his muficke had woune him this mans company, hee comes neere to him, and thanks him, that he had heard him with fo good attention, when all the reft did fo rudely leaue him, vpon the ringing of the market-bell. And hath the market-bell rung indeed (quoth the deafe man?) The Mufician telles him, it had. Whereupon hee flings away after his fellowes, murmuring, that for hearkening to a Fidler, hee was like to lofe his Market.

Here is a liuely refemblance of our ordinary hearers of the word, who feeme to be deuout hearers: but no fooner toules the worlds Market-bell, calling them away to pleasure, profit, preferment; but away they goe. Violent men are to get the things of this life, but haue

haue neither will nor power to get the kingdome of heauen. Some can follow their dogges all the day long in the fields, as an ingenious writer obserueth. I doe not condemne moderate and lawfull pleasure. Others hunt *Mammon* dry-foot in their shops, yeare after yeare, & neuer complaine of wearines: only an howre or two in the Church puts ache into our bones; a mile or two, to visit the sicke, or relieue the poore, wearies foot and hand, as if nothing tired vs so soone as well doing. O diuellish loathing! the moate of the heart, the rust of the minde, the disease of the soule, the poyson of Sathan, that makes a man preferre the flesh-pots of Egypt, before the Manna of heauen! What pestilence so pestiferous? what danger so dangerous, as to make a man goe away in sleepe? a sleepe that

Adams.

Petr. Bles.

Quantum
 cum possunt
 voluptatis
 pariter &
 voluptatis
 carnis satisfaciunt.
 Ardens.

that neuer awakes, till it arrive to the ports of death: if it were the first death, it were the more tollerable; but it is the second death, and that is intollerable. Yet whatsoever can bee said, men will live as they list. Adders eares they haue, not to heare the word of the Lord; Eagles eyes, to obserue the defects of others; Criticall tongues, to censure the best sayings; Hypocriticall lookes, to blear the eyes of the world; Harpeyes hands, to hooke all that come neere them. And in a number of places, (it is *Petrus Blesensu* complaint) *Hara domestica* is more regarded, then *ara Dominica*. Ah, that there should bee such filthy Gergesites in the world, that prefer a swines sty, before the Sanctuarie! who fulfill the will, and the lustes of the flesh as much as they can, as an *Ancient dole* brand

brand them for their brutish
sensualitie.

Alas that men should so forget themselves, and make no account of that Word, that should reforme their wayes! This is a truth I do speake, and bee it spoken to the face of proud disdainfull man: I tell you, and if I held my peace, your liues doe proclaime it; you neglect, contemne, disdain this iewell of eternitie, and plaine preaching of Gods holy word, be it with neuer so much demonstration of the spirit, and euidence of infallible truth. So senselesse are we grown in a carnall securitie, that though the Embassadors of the King of heauen, as so many sonnes of thunder, denounce iudgement against vs out of that word, which is sharper then a two-edged sword; yet for all this, we do not with the Ninuites yeeld,
and

Solin. 39.
cap.

Arist. lib. 4.
cap. 10. de
hist. animal

and cast downe our selues before the Lord our God, but rather we lie stil vnder the hand of the Lord, without sense and feeling: and therefore hath euery hard heart need to pray, *Da Domine, vt sicut verbum caro factum est, sic cor meum fiat carnum*: O Lord grant; that as the Word was made flesh, so my heart may bee made fleshy. And it is a good prayer, for all flesh to be made soft and pliable for all good impressions; that when wee are beaten, wee may wake; when admonished, we may amend. But this sencelesse stupiditie, & stupid securitie, transformes many, as it were, into those Beares that *Solimus* writes of, who are so farre oppressed with an heauy sleepe, that though they bee wounded, they cannot be wakened; or into those fishes *Aristotle* mentions, that sleepe so soundly, that though they

they haue speares thrust into their sides, they stirre not at all.

While the Crocodile sleeps, gaping with open mouth, the Indian Ratt shootes in himselfe into his belly, & gnawes his guts asunder: So entereth mischief at the open gates of security, as *M. Dallington* speaketh very wel in one of his Aphorismes. But assure thou thy selfe, thou secure soule who-soeuer thou art, that hast a kinde of scorne and dedignation to haue thy soule catechised, and sleepest securely in the cradle of impietie, rocked by a grosse affected ignorance, thy case is miserable; in that thou reiectest the knowledge of God, God will reiect thee, and cast thee away for euer and euer, euen from the glory of his countenance.

The Lord hath *aurum & arcum Sceptum*: if you will not,

Non certius iudicium de regionis alicuius interitum (Addam & hominis) quam si in ea, aut eiusdem cultum despectui haberi ac sperni cognoueris. Machiavel lib. 1. de repub. cap. 12.

O quam fortis veritas in veritatis hoste! Et hoc est (vt scribit Chrys.) ex omnipotentis sapientia Dei, vt inimici veritatis fiant ipsi testes veritatis, & suā eam linguā pradicent. Chrys. hom. 56. in Gen.

not, like good subiects, be ruled by the word, the rod of his power, *Psal. 110.2.* you shall like rebels, *bee crushed with a scepter of yron, and broken in pieces like a potters vessell. Psal. 2.9.* This is a standing decree in the booke of God: *The wages of sinne is death.* If thou liuest and liest in contempt of the Word, and consequently, in prophanenesse of life, without any repentance, thou maist haply (vnhappily) heare that voice, this present howre, which Pope *Innocentius* the fourth heard in his Court, and was found dead the next day: *Veni miser ad iudicium,* Come thou wretch vnto iudgement. Stoope we shall to his power, if wee will not stoope to his will: it is a vaine thing to resist his voyce, whose hand we can not resist.

This contempt of Gods word, drewe teares from our
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Sauours eyes, when hee wept
ouer Ierusalem, and cryed; *Oh,*
if thou hadst euen at the least in
this thy day, knowne those things
which belong vnto thy peace! but
now they are hid from thine eyes.
And shall not wee by Christs
example, bewayle this ouer-
sight; nay, contempt; nay,
slaughter of our owne soules,
by casting away the word of
God from vs? And therefore
if we loue our soules, let vs
take vp the voyce of bitter la-
mentation, that euer we offen-
ded so good a God, and despi-
sed that pearle of eternity, that
so enricheth all men that haue
it: cry we aloud, with all our
might and maine, and be mol-
ten in prayers; in prayers, the
true voyce of the soule; of the
soule afflicted with sinne. *Oh*
my sonne Absalon, oh my sonne
Absalon, would to God I had
died for thee. *Dauid* cried for
the death of his sonne, and
shall

Luk. 19. 42.

shall not we crie for the death of our soules; Oh my soule, oh my soule! would to God I could weepe enough for thee? *Dauids* Lord cryed ouer the holy Citie, because shee could neither see her present peace, nor foresee her future paine. *Hoc plangit quòd se non plangit*, Christ bewailed Ierusalem, because it would not bewaile it selfe; and shall not we weepe and waile ouer the city of Babylon, the soule of confusion, that esteemes not the preaching of the word, nor the eternitie of ioy and sorrow? *Dauid* wept, and Christ wept; the one for a sonne, the other for a citie. But if *Dauid* now were aliue, and Christ now dwelt on the earth, how would their eyes become fountaines of teares, when as euery man almost is an *Absalom*, and euery citie wel-neare a Ierusalem? What would they say to see
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so many that put all religion in hearing, when as not the hearers, but the doers of the Law shall bee iustified? These men account themselves none of the meanest professors. They can be content, *audire*, *sed non obedire*, to heare, but not to obey. *Ob*, in composition, signifies, against: and therefore he that heares Gods word aright, he heares it against the world, the Diuell, his owne reason; hee doth *captivare intellectum*, and his *audire*, and *ob-audire*: but contrary is the practise of the world; they heare, but not obey, as if they owed nothing else but their eares to the Lord; whereas he who speaketh to the eare from the heart, speakes to the eare, and to the heart. That we may heare with reuerence and beleue to obeuience, there is required a kinde of circumcision, both of the eare and

and of the heart; yea the Lord denounceth them to haue vncircumcised eares and hearts, who by not obeying the word resist the holy Ghost.

*Hypocrita
dicitur se-
pulchrū ex-
trā nitidū,
intus fœtidū*

*Flagitāt au-
dientiam cū
agere debeat
penitentia.*

The seeming Saints of this vnproficient time (which are no better then painted sepulchers) will come and stand in the Courts of the Lord, and talke of God in their houses: they will haue a Bible hang at their girdle, floske and flie to the Oratories of Gods people, like Doves to the windowes; they will sit at the Preachers feet, lift vp the white of the eye, and send out whole volleys of sighs: but in a word, it is no slander to say, they doe not what they heare; and couering their iniquitie with the cloke of sanctitie, dishonour the Gospel of Christ, no men more.

The reason of this little profiting in Gods word, and so much

much thriving in sinne, (for one is a consequence of the other) Saint *Augustine* gives hearing with the sense of the body; they heare not with the consent of the heart. They cannot say with the Spouse: *I sleepe, but my heart is awake.* Haply their eyes wake, but surely their heart sleepeth: though the word beats neuer so much on their eares, the sound of the world beares it backe againe, and little good can it doe. They flatter themselves with the sacrifice of sooles, in crying, Lord, Lord: and their hearts gadde after pride, enuy, obloquy, covetousnesse, oppression, and what not? They are occupied in exterior Ceremonies, and know not the interior seruices, as one very well speaketh.

Few haue the true religion in the mouth; fewer in the heart; fewest in the worke: When

*Nec enim
hodie recta
consilia de-
sunt, sed ho-
mines de-
sunt, qui re-
ctis consilijs
consequuntur.*
Georg. Cal.
Epius.

*Exterioribus
ceremonijs
occupati, in-
teriozem cul-
tum ignorat*
Hieron. Sa-
uan. de sim-
plicitate vi-
tæ Christi-
anæ.

*Hic auditus
efficit et sa-
lutaris, cum
auris bona
libenter au-
dit utilia,
prudenter
discernit au-
dit, ac acri-
ter operatur
intellecta,*

*Circa custo-
diam Evan-
gely divini
(ex Dauide)
quatuor cõ-
mendabilia:
1. Locus cõ-
petens, In
corde meo:
2. Modus di-
ligens, absco-
di: 3. Depo-
siti valens,
eloquia tua
4. Fructus
sequens, ne
peccet tibi.*

when scarce one or two of a thousand vnderstand it, loue it, and practise it. So then, it is not enough to haue a face of Religion, and make a great shew in outward complements (this was one of *Machiavels* damnable positions;) for so the sacrifice of *Cain*, the teares of *Esaü*, the vow of the harlot, the fast of *Iesabel*, the prayer of the Pharisee, should bee acceptable seruice in the sight of God. No, no, wee must heare vnto purpose, and let the word passe from the eare to the heart, and from the heart to the hand. If wee loue Christ, wee must keepe his Commandements, and keepe them in minde, in affection, in action.

In minde; as *Mary* laid vp the words of the Angel in her heart: and *Dauid* laid vp the promises of God in his heart, that he should not sin against the Lord.

In

In affection: They haue euer a godly desire and purpose (that be Gods) to practise the word; ioyfull, when they doe his Commandements; sorrowfull when they doe them not.

In action: They haue a begunne obedience with God, at length it shall be perfect in them.

And to these may we adde out of the Psalmist, that wee should haue a perseuerance & sinceritie in keeping the Law of the Lord. Temporizers erre in the first, that perseuere not in the seruice of God. Hypocrites in the second, that draw neere to the Lord with their lippes, but are farre from him in their heart. But a good Christian promisseth, and will performe as neere as hee can: but so, that still hee craues the grace of God to enable him.

Aquinas in his Commentaries on *Iohn*, speaketh to ve-

	ry good purpose. Some (saith he) haue the commandements of God in their care; they willingly and diligently heare them. But this is not enough, vnlesse it be kept in deed: <i>For the hearers of the Law are not righteous before God; but the doers of the Lawe shall bee iustified.</i> Some keepe the word of God in their heart, and meditate thereon, according to that of the Prophet; <i>I haue bid thy promises in my heart.</i> But this is not enough, vnlesse speculation produce conuersation: <i>For they haue a good vnderstanding that doe thereafter.</i>
Rom. 2. 13.	
Psal. 119. 11	
Psal. 111. 10	
Mat. 5. 19.	Some keep it in their mouth, and gladly speake of it, and it may be, teach it to others. But this is not enough; for the Lord hath said it with his owne holy mouth: <i>Whosoener shall obserue, and teach the commandements, shall bee called Great</i>

Great

Great in the kingdom of bea-
 uen. Some keep them in deed,
 but for a small time, and at
 starts. But this is not enough:
For he that endureth to the end,
shall bee saved. And therefore
 excellent is that pithy saying
 of the profound Prelate of
 Hippo: *Qui habet in memo-*
ria, &c. Hee that hath the
 Commandements of God in
 his memory, & keepeth them
 in life: Hee that hath them
 in words, and keepeth them
 in deeds: He that hath them
 in hearing, and keepes them
 in doing: He that hath them
 in doing, and keepeth them
 in perseuering; hee is the man
 that loueth the Lord.

Knowledge and Charitie,
 Truth and Sanctitie must goe
 hand in hand in our holy pro-
 fession. And therefore, *Esto*
quod audis, Be that thou hea-
 rest. And the Poet: *Tu recte*
visis, si curas esse quod audis:

Z. 2

Thou

Mat. 24. 13.

Tria (iuxta
Bernardū)
sunt cudi-
entibus ver-
bū necessa-
ria: volun-
tas audien-
di, studium
intelligendi,
diligentia
retinendi.
Est ergo (se-
cundū Au-
gustinum)
verbum be-
nigne audi-
endum: de-
uotè susci-
piendum, &
solicite con-
seruandum.

Thou liuest well, if thou care
to be what thou heare.

Wee are called Christians;
let vs liue worthy so holy a
name. Wee are called spiri-
tuall; let vs liue in the Spirit.
Wee are called the Temple of
God; holinesse becommeth
his house. Our soules and bo-
dies are created to glory and
immortalitie: Oh let vs keepe
them pure and vndefiled a-
gainst the day of the Lord.
Ioyne wee our voves, our
teares, our prayers, and our
deeds altogether; that liuing
vertuously, wee may be saued
eternally, through Iesus Christ
our Lord.

If wee will bee Christes
sheepe, looke that wee haue
this care-marke; *To heare his
voyce*, as himselfe hath spoken
it: *My sheepe heare my voyce,*
and I know them, and they follow
me, and I giue vnto them eter-
nal life. Heere is a golden
chaine

Ioh. 10. 27.
28.

chaine of five precious linkes.
The first is, Election; *My sheep.*
The second, Vocation; *heare
my voyce.* The third, Iustifica-
tion; *and I know them.* The
fourth, Sanctification; *and they
follow me.* The fifth, Glorifica-
tion; *and I will give them eter-
nall life.* In Election wee be-
hold God the Father, choo-
sing of his loue: In Vocation,
we heare God the Sonne, tea-
ching by his word: In Iustifi-
cation, wee feelee the comfort
of God the holy Ghost, lea-
ding by his truth: In Sancti-
fication, wee shew the worke
of his Spirit, in the course of
our liues. The fruit of all, is our
Glorification in the highest
heavens.

CHAP. 28.

*Reading of the word of God.
Helpes to reade the blessed booke
of God, and other good bookes.
A iust censure of vaine lascini-
ous Pamphlets, that doe so much
hurt.*

AS wee must heare the word, so must we reade it, and meditate on it: this is a second exercise of our holy religion. *Iulius Cesar* in the middest of his campe, had his Commentaries in his bosome, his Lance in his left hand, and his Penne in his right hand: in such wise, that all the time that hee was free from fighting, hee was imployed in reading and writing.

Alexander the Great, who with feare did subdue the West, and with armes did conquer the East, was alwaies

girt

girt with *Achilles* sword, and with *Homers* Iliads; prepared as well for *Mars* as *Minerva*. If these mightie Monarchs of the earth were so diligent in reading prophane bookes, oh what diligence should we vse in reading that diuine Booke, that blessed Booke of God, that makes vs wise to saluation, and perfect men in Christ Iesus?

Let no blackmouthed *Harding* call the reading of the Scriptures to the people of God, a spirituall dumbnesse: (dumbe for euer bee such a mouth, that speakes so vile a blasphemy) and a thing vnprofitable. Let vs with all the chosen of God, and children of light, make much of the word that is *a lampe to our path*, euermore reuerence this Ordinance of the Lord, and blesse God for our blessed liberty that enioy the same. And

here you may see the iniquity of Rome : see, and detest it. It shall be lawfull, as a late reuerend Father reporteth it of them, to reade any bookes, *Si faciat pro nobis*, if it make for their turnes, and vphold their opinions; the more books they haue of this stampe, the better Catholikes they are. But the Lords Booke, that is able to make vs liue for euer in all ioy and happinesse, wee may not touch, wee may not haue, we may not reade; if we doe, we shall be Heretikes. So mans workes shall make vs Saints, and Gods worke Diuels : Popish writings, Catholikes; and heavenly writings, heretikes. O dreadfull blasphemy, and Doctores of death ! But we for our part will honor the Booke of life, and by all means make it familiar vnto vs.

What is there that might not be had in this Library of the

the holy Ghost? Desire you the excellent light of vnderstanding? heere you may haue faith in the Creed: desire you a rule for good life? heere you may haue it in the ten Commandements: desire you comfort for the heart? heere may you haue it in the Lords prayer: desire you a picture to delight the eyes of the soule and the body? here may you haue it in the Sacraments: desire you to know how heauen gates are opened and barred? heere you may haue it in the power of the keyes.

By reading of this booke the conscience is appeased; the iudgement inlightned; the heart perswaded: the whole man furthered in a good and godly course of life. Nay, we reade of some that haue beene conuerted by reading. Ancient histories testifie how *Cyprian* and *Fulgentius*,

*Sunt credit-
da tibi his
sex. prandis
septem:
Si saluus fi-
eri vis, faci-
enda decem.*
Owin.

*Capita cate-
chetica fa-
ctus gratie
vel propo-
nit, ut Sym-
bolum, de re-
missione pec-
cator et fide,
& Decalo-
gus de in-
scriptione le-
gis in corda
& de noua
obedientia:
vel obignat,
ut Baptis-
mus et Coe-
na: vel urget
propositum
et obignat,
ut Oratio do-
minica &
Disciplina
Ec. lesie.*

two shining lights of the Church in their dayes, were turned to the Christian profession; the one, by reading the Commentaries of Saint *Austin* vpon the 36. Psal, the other, by reading the Prophet *Jonas*; & therefore not without great cause doth *Gregorie* the Great say; The word of God sheweth his nature, in reformation of life; excellencie, in promises of reward; dreadfulness, in the inflictions of punishments; it is forcible in preceptes: comfortable in promises; terrible in threatenings; and so powerfully doth it work till it kindles the heart in the loue of God. As the cloud in the day & fire in the night directed the children of *Israel* to the land of *Canaan* so the word of the Lord and the Spirit of the Lord direct all that be his, vnto the way of heauen. Look therefore
in

in his name I beg it, you read-
loue, meditate and practise
the Word. It will set you at
last, where all the things of
the world cannot set you, and
from whence you would not
come (when once you are
there) for tenne thousand
millions of worlds.

Because the reading of
Gods holy word and other
learned religious bookes are
so profitable for vse, and vse-
full for all occasions; it is a la-
bour worth the taking, to
shew how we shall reade vnto
purpose, as God may be glor-
fied, our vnderstanding infor-
med, and our hearts reformed.
First, we must come to reade
with regardfull heed and di-
ligence, accompting the holy
Scriptures (as *Gregorie* calls
them) an Epistle of God sent
vnto his creatures, wherein
he opens his will and reueales
his secrets. And if a man (saith
that

that Father) receiue letters from an earthly Emperor he cannot rest vntill he hath read them, and fulfilled the contents; and shall we be so carelesse and slothfull, that when the chiefe Commaunder of heaven and earth, shall send vs a loue letter for our owne singular good, not to reade and regard it? God forbid we should so sleight and disesteeme his pleasure and our owne saluation. Oh rather *Disce cor Dei in verbis Dei*, learne the loue of Gods heart in the truth of his word: reade that thou maist vnderstand; vnderstand, that thou mayest belieue; belieue, that thou mayest liue for euer. If the booke be clasped, thou canst not reade; pray that the key of *Dauid*, would open the booke, and explaine the sence: And as *Austin*, let prayer require; reading inquire; meditation,

dition finde; and contemplation taste and digest it.

Secondly, let no reading be cursarie and in posting speed, but with pause and deliberation, hauing *oculum ad scopum*, an eie to the scope, that meeknes and humilitie prepare a way for the holy Ghost to enlighten the minde, and speake to the heart, by that which is read and deliuered: and so we shal conceiue thereby some sweete affections towards the Lord sending such letters, and towards thy master teaching such doctrine. And this affection sets the heart a worke to thanke God for the knowledge receiued, and pray to God for a supply of that which is wanting.

Thirdly, reade with the same spirit & the same minde the Scriptures of God, as they were written; come with an eie of sinceritie, meekly to receiue.

ceiue that word, which can
 saue thy soule. And as *Bernard*, if we meane to get
 knowledge by reading, come
 in this manner; looke to the
 order, endeauour, and purpose;
ordine id prius, quod maturius
ad salutem. Touching order,
 let that be foremost which is
 speediest to saluation; Touch-
 ing endeauour, let that be
 more zealously followed,
 which is more seruently to be
 loued; Touching the end, that
 it be not for vaine glory, and
 curiositie, or any like sinister
 respect; but onely to edifie thy
 selfe and thy neighbour, and
 to glorifie God thy creator. If
 thou come with this intent
 and purpose, thou shalt finde
 in thy soule this circular mo-
 tion of deuotion: as thou
 bringest a good affection to
 reading, so reading will whet
 thine affection to reade more
 and more. And for the infla-
 ming

ming of thine affections with a holy fire of a godly zeale, it is very expedient to choose such a booke, a passage in a booke for our reading, as may be conformable to the disposition of the heart. For example, if thou feele a great griefe for thy finnes, & a fainting of heart for thy spirituall miseries, no booke so fit to minister comfort as the Psalmes of *David*. If the soule bee so enured in the custome of sinne, that not a teare can fall from the eye, or a sigh from the heart, reade the Prophets, and especially *Jeremy*, which like an iron mall, breakes asunder all hardnesse. And so in the rest: ever, as the state of the soule standeth, reade such Scripture as may fitte the same.

Fourthly, come vnto reading with a full purpose to follow the contents of the place

place by the helpe of Gods spirit. Christianity consists not in speculation, but in action: Students at Law and at Physicke content not themselves with the bare knowledge of their profession vnlesse they bring it into practice: Tradesmen & Artificers think it not enough to know an occupation, vnlesse they labour in it for priuate and publike good; much lesse we that bee Christians, must not thinke our duties discharged to know Gods will, vnlesse we doe the same also; and continue well doing till our very ending. To enterprise any good worke, wisdom is necessary for the beginning, discretion to manage and guide it, and constancy to bring it to execution, neuer to change till wee exchange this life. This perseverance it is that crownes a good Christian, and to bee a good

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good Christian, is as a sweet oyntment; a cleare conscience smells better then ciuerre, and to bee precise in life is more precious in the eyes of God and good men, then all the golde of Ophir.

And lastly, in the ende of thy reading choose out certaine peculiar truths, lay them vp in the closet of thy memory, as an Argument of further meditation, to grace thy conuersation withall; and as another *David*, choose out of the Christall brooke of Gods booke certaine sweet sentences, and cast them against that great Goliath of hell, when he lets vpon thee with any temptation. Thus did our blessed Sauiour. Therefore was Christ tempted, that a Christian should not bee overcome of the tempter (saith a Father:) hee foyled our common enemy three times in one battell, with

Idcirco tentatus est Christus ne vinceretur à temptatore Christianus. Aug

Mat. 4.

Cant. 4.4.

Cant. 3.8.

with a *Scriptum est*; teaching vs with this preuailing word and his truth to doe the like. Thinke not when you enter into *Danids Tower*, it is to see his Armory, wheron there hung a thousand bucklers, all shields of mighty men; but like expert men in warre, gird the sword vpon the thigh; for the written Word of God is called the sword of the Spirit; rightly weilded by the hand of faith, it is the most sufficient weapon for the repelling of Sathan and all his temptations. And therefore as *Sauls* speare stood in readinesse at his head, euen when hee slept; so should Gods word be euer in our hearts as it were ready drawne, that to what sinne soeuer the Diuell allures vs, we may be able to say for our defence, *It is written.*

But contrary is the practise of the World. The Booke of
God

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gula
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fill
and
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God and other good bookes,
(for the most part) are cast into
corners, with this inscription
vpon them; *Ecce in puluere
iacas*: Behold I sleepe in the
dust. No booke so well liked
of, nor so much looked on (an
evident *Symptome* of an irre-
gular and licentious age) as
bookes of lust and vanity,
which corrupt the minde, and
fill it full of obscene thoughts
and representations.

Plinie writes of a certaine
Region that hath poysonous
honey: the reason, because
the Bees gather it out of noy-
some hearbs, it is sweet, but
slayeth: So vaine and lasciu-
ous Pamphlets, though they
delight the eare, they destroy
the soule. Oh what an accep-
table sacrifice would it bee
vnto God, if a Bon-fire were
made of such Sheetes of paper!
as wee reade in the Actes of
the Apostles, there was of cu-
rious

rious bookes, the Bible would bee more in our hands, and not (like an olde Almanacke out of date) bee cast vp and downe as if it nothing concerned vs.

Others there be that seeme to make more accompt of Gods booke, and vtterly to dislike other bookes that tend not to the edifying and building vp of the soule; they will haue it well bound, more for ostentation then edification. Wee adorne the Scriptures without, it were better they should beautifie vs within; wee desire a faire impression, but the fairest impression is that which is made with the finger of Gods Spirit in the tables of our hearts. *Bibite ergo & inebriamini*; Drinke therefore, and be inebriated in this wine-celler of holy Scriptures; and hauing drunke an hearty draught of this water
of

of life, keepe and digest it to
your endlesse comfort. The
eare receiues, the heart re-
taines, the life digests it. Re-
ioyce, be ioyfull, and vse such
ioy and iubilation for this
grace receiued, as God in hea-
uen may see the thanks of
our hearts through the works
of our hands. Wee should ap-
proue our faith to men, and
manifest our reconciliation
with God in heauen, by the
works of loue shewed to men
on earth: So, as it is true, wee
our selues are iustified by
faith onely, yet our faith is
iustified to our owne consci-
ence by charity; and our cha-
rity must bee iustified to the
world, by the fruites of chari-
ty, our godly liues and conuer-
sations. Let vs therefore
weigh our steppes as they
may be straight, watch well
ouer our wordes that they
bee gracious; and passe no-
thing

thing through our fingers that shall bee intangled with the hurt of of our neighbours, but measure we out all our actions by the square of religious loue.

But to couclude this poynt; as saluation is purchased by the blood of Christ, so let vs receiue it, as God doth offer it: And this is by preaching the Gospell. Let vs therefore imbrace it, and tye it fast to all the powers of the soule; labouring that the powerfull preaching of the Word may bring increase of knowledge; increase of knowledge, increase of faith; increase of faith, increase of hope; increase of hope, increase of patience; increase of patience, a ioyfull expectation of that blessed day of our full Redemption: that when our faith is kept, and our race is runne, wee may finde (Lord grant

grant
crow
vp in
the ap
Iesus.

See
lab; f
and im
for eu
Think
pray fo
Spirit,
Word
vnderf
& rem
and pr
lasting

Am
turne c
diuine,
two n
one the
conscie
booke
In the f
diligen
ce; aspic

grant vs all to finde) the
crowne of righteousness, laid
vp in store for them that loue
the appearing of thy Sonne
Iesus.

Seale all this vp with a *Se-
lab* ; for it is of such waight
and importance, that our state
for euer dependeth vppon it.
Thinke seriously on it, and
pray for the assistance of Gods
Spirit, that you may heare his
Word with vnderstanding,
vnderstand it with memory,
& remember it with practise,
and practise it to your euer-
lasting comfort in Heauen.

Amongst all the books we
turne ouer, both humane and
diuine, I would all to peruse
two necessary bookes: the
one the booke of their owne
conscience: the other the
booke of the life of Christ.
In the first booke, reade they
diligently three leaues, *Respi-
ce, aspice, prospice*; Look back
what

*Conscientia
est volumen
grande cui
vniuersae
actiones no-
strae inscri-
buntur stylo
veritatis.
Bernard.*

*Hinc illa tri-
plex confide-
ratio Ber-
nardi, unde;
ubi, quo. un-
de venis, &
erubescere: ubi
es, & inge-
misce: quo
tendis, et cō-
tremisce.
Recole pri-
mordia, at-
tēde media,
provide fu-
tura: Hec
pudorem ad-
ducunt, illa
dolorem, ista
timorem.*

*Vel ut alij,
liber quoti-
diana medi-
tationis con-
sulare debet
tribus pagi-
nis; rubra scz.
alba & ni-*

what thou hast becene, behold
what thou art; consider what
thou must bee. But to shut vp
this booke, thinke dayly on thy
ende, and winde vp the day
with the memory of thy win-
ding sheete; and know (for
thou canst not but know that
euery day thou seest and hear-
rest of) God may strike thee,
as he doth many in the world,
with a sodaine death. If hee
finde thee without repen-
tance, thou dyest without sal-
uation; and therefore watch
and pray, watch and pray day
and night, that the Lord may
finde thee ready prepared,
what howre of the day, or
watch in the night soeuer he
comes.

In the second booke reade
again and againe two leaues,
the Humanity & Diuinity of
Christ. The Humanity: heere
may you reade his pouerty
wherein hee was borne; his
humi-

humility which hee practised,
his obedience which hee per-
formed, his loue which hee
bore vnto man, and his blood
which hee shed for man, and
more would haue shed if that
had not beene enough; but
that sacrifice once offered, had
an eternall vertue for all ages
and offences;

Wee are not onely to know
that Christ dyed historically,
1586. yeares agoe; but also
that he dyed effectually, and
that the power of his death
(to all beleeuing soules) doth
indure from the beginning of
the world to the end thereof.
From the first man liuing, to
the last man dying, all are sa-
ued by Christ alone; and as
Luther most pathetically spea-
keth; *Tam recens mihi nunc*
Christus est, ac si hac hora fu-
disset sanguinem: So fresh is
Christ now vnto me, as if hee
had shed his blood this pre-

A a

sent

*gra: ex ru-
bra, domini-
cā passionē,
ex alba, bea-
torum glori-
ficationē, ex
nigra dam-
nationē im-
piorum di-
scere debe-
mus.*

Psal. 104. 18

Prou. 30. 26

*Firmendus
ita form: n-
dusq; anim⁹,
ut quies no-
bis in turbis
sit, et pax in-
ter media
arma.*

Psal. 55. 6. 7.

sent howre Christs wounds are a refuge for sinners, as stony rockes are for fearefull conies.

The coneyes are but a feeble folke, yet make they their borowes amongst the rockes: so sinners are feeble, and can doe nothing themselves when they are pursued by their spirituall enemies; but if they flie to Christs woundes, they are as strong as rockes, and receiue no harme. These woundes are as a spirituall reclining place, to whom they may runne that are wearied with the noyse and trouble of this vaine tumultuous world; and that crye with the Prophet: *Oh that I had wings like a Dove, then would I flye and rest, behold I will take my flight farre off and lodge in the wilderness.* They are like certaine nests and receptacles, wherein they may safely and peaceably

ably repose themselves, that desire from the heart to be v-nited to Christ; whom Christ himselfe most louingly calleth: *Arise my loue, my faire one, and come thy way, abide in the holes of the rocke.*

In these wounds, in these piercings, let vs make three Tabernacles, not in mount *Thabor*, but in mount *Caluary*. Let one Tabernacle be in the wounds of his sacred feete, that we may occupy our selues in the meditation of his paths; and know which way to goe vnto eternall life.

Another Tabernacle let there bee in the wounds of his blessed hands; to know what he hath done for vs, and what wee must doe for him againe, or rather for our selues; for his glory doth euer stand with our saluation.

A third Tabernacle let there bee, in the wounds of his pre-

A 2 2 cious

Cant. 2. 10.
14.

Christi vulnera, quinq; decent documenta, fugere, pati, filere, contemnere, abnegare: fugere peccata, pati aduersa, filere opportuna, contemnere munda, abnegare propria.
Thaul.

cious side, that we may contem-
plate the loue of his heart, and
the hearty affection he beares
to the members of his body.

In these Tabernacles let vs
dwell day and night; heere let
vs reade, study, sleepe, awake,
pray, practise, and spend all
our life long. But because we
want wings to flye to these
rockes, Lord giue vs the
wings of a Doue, meeke cogi-
tations and pure affections,
wherewith like a Doue, wee
may in a groaning and mour-
ning voyce expresse the griefe
of our hearts, for the sinnes
we haue done. O diuine *Noah*,
which hast made a window in-
to the Arke of thy body; giue
me grace *ad intrandum*, that
I may bee a right Graduate in
the gifts of thy Spirit. O su-
preame Shepherd, which art
the doore, by whom whoso-
euer doth enter, shall bee sure
to be saued; Let mee goe in
and

and out by faith and charity,
and finde the pasture that may
feed my soule vnto eternall
life. O thou valiant *David*,
who with thy wounds as
with five stones out of a
brook, hast ouercome Sathan
that great *Goliath*, and ancient
aduersary of mankind; give
mee power from aboue to o-
uercome those sinnes I haue
committed by my five senses.
Such Soliloquies and sweet
conferences ought wee to
haue with our secret soules,
from the piercing and wound-
ing of Christs blessed body.

O my most sweet Redee-
mer which descendedst from
heauen, and ascendedst on the
crosse to redeeme men, pay-
ing their sinnes with thy
paines; I present my selfe be-
fore thy Maiestie, grieued that
my grievous sinnes haue
beene the cause of thy terri-
ble paines: vpon me (O Lord)

Aa 3 these

these chastisements should haue been laid, for I am he that sinned, & not vpon thee that neuer sinnedst. Let that loue that moued thee to put thy selfe vpon the Crosse for me, moue thee to pardõ me what I haue committed against thee; & put forth into my hand the sword of mortification, that I may separate from me whatsoever may separate thee from mee; dying to all that is created, to liue to thee my Creator, world without end, *Amen.*

The second lease in this Book, is the Diuinity of Christ: Consider heerein, hee that suffered for thee was the Lord of glory, to the participation whereof wee are called of God, and expected of his Saints that are gone to heauen before vs. It behooued Christ to bee God and Man, to worke a full redemption for Man; for whether we re-
spect

respect God to whom wee are redeemed, or the Diuell from whom wee are redeemed, or our selues that are redeemed; both the natures of Christ do necessarily concur to the complement of our redemption; as the Prophet *Esay* doeth intimate, *Esay 9.6. verba textus Anglici.*

That God might be appeased, his iustice must bee satisfied; man cannot doe it (for what can bee sufficient in an insufficient? what perfect in an imperfect? what infinite in a finite?) and therefore God must doe it. That the Diuell might bee ouercome, and his tyranny quelled, man cannot doe it, (for how can hee vanquish the Diuell, that cannot vanquish sinne that procureth death?) and therefore the Conqueror of the Diuell must bee God, which might deliuer man out of his bonds: and

Aa 4 there-

Vnde Anselm. in lib. Cur Deus homo. Satisficere pro transgressione humana homo debuit, sed non potuit. Deus potuit sed non debuit. Et ideo ut satisfaceret qui potuit et debuit, docuit ut satisfaceret effectus homo deus; secundum hoc in verbis I. I. cap. 9. v. 6. describit Prophetam primum Redemptoris humanitatem, secundum quam natus est de matre, cum ait, Parvulus natus est nobis. Secundo, eius

diminitatē,
 secundū quā
 adeptus est à
 Patre; cum
 subdit, Fili-
 us datus est
 nobis. Quia
 homo per su-
 perbiā ce-
 ciderat, ideo
 ut contraria
 cōtrarijs cu-
 rentur, offen-
 ditur in pri-
 ma parte,
 primò, eius
 humilitas, cō-
 tra superbiā,
 ibi, paru-
 lus; eius na-
 tiuitas, cōtra
 corruptionē,
 ibi, natus
 est; eius uti-
 litas, contra
 damnationē,
 ibi, nobis.
 Humilitas
 enim & su-
 perbia oppo-
 nuntur in
 moralibus:
 natiuitas &
 corruptio in

therefore God is made man,
 that he which is stronger then
 the strongest man, might pull
 the prey out of his hands. That
 man might bee saued, God is
 to be pacified, and the Diuell
 vanquished; which could not
 possibly be done, but by both
 the natures of Christ, where-
 by we haue a full and perfect
 reconciliation and saluation.

Oh the vnspeakeable loue
 of God to mankind! Weigh
 well how the case stood be-
 twene God and man, and it
 may make euen the Angels of
 heauen to wonder heereat:
 God kept his Couenant hee
 made with man; man brake
 his covenant hee made with
 God. God was offended, man
 had offended. God needed
 not to seeke reconciliation
 with man, who of himselfe
 without man is blessed. Man
 durst not seeke reconciliation
 with God, who of himselfe
 with-

without God is cursed. Who then can bee a fit Mediator of peace, as well in respect of his person, as his office, but Christ Jesus, God and Man, King, Priest, and Prophet?

Oh the vnsearchable wisdom of GOD our gracious Lord, which by the holinesse and sufferings of Christ his Sonne, hath both extended his mercy, and maintained his iustice: extended his mercy, in forgiving his elect their sinnes, & that through Christs holinesse; maintained his iustice, in punishing the nature of man for the sinnes of men, and that through Christs suffering. The honour of all we giue vnto him that hath trodden downe the wine-presse of his Fathers wrath, and trampled Sathan vnder his feet. If these Bookes and these leaues we turne ouer once a day, euery day that goeth ouer our

A 2 5 heads.

naturalibus, utilitas & damnificatio in vtrisque: humilitas imitanda, pietas veneranda, utilitas appetenda. Cuius secundum principale mutatur tria. persona Redemptoris, ibi, Filius; gratia redemptionis, ibi, datus est; necessitas redemptionis hominum, ibi, nobis, scilicet, captiuis.

heads; surely our liues would thereby bee much amended, our consciences exceedingly comforted, and great good example giuen, to the true comfort of our owne soules, and the winning of others.

Oh how much doeth it behoue vs to consider well what we write in the booke of the conscience! We may write now what we list, & couer it as wee wil; but in that day, that great day of the Lord, in spite of the heart, all shalbe discouered, & come vnto light. And if the booke of the Conscience bee well written according to the booke of life, which is Christ Iesus; *My booke*, saith Iob, *shal bee as a crowne, a defence and honour.* But if it be contrary to that of Christ Iesus, it shall be mine accuser, dishonor and condemner.

O most pious Saviour, whose booke in the day of iudgment shall

Iob. 31. 36

shall bee opened, that thy life may bee as a law and living rule, by which iudgment shall be made of ours; permit me not to write in the booke of my Conscience, any thing that is contrary to thy most blessed booke. And if at any time through frailtie I shall write amisse, let mine eyes melt with teares, and my teares wipe out this writing, whiles I am living; that at the resurrection of the Iust, my life in some measure may bee found conformable to thy most holy life, and may by thy blessed merites bee made capable of thine eternall glory.

CHAP.

CHAP. 29.

*Prayer, what it is; to bee ioy-
ned with hearing the word; pub-
like, private.*

*Oratione ef-
fodiuntur
thesauri quos
in Euangelio
fides intue-
tur.*

AS the diligent hearing
and reading of Gods ho-
ly word, shewes the riches of
his grace: so a faithfull and
zealous calling on God (a third
exercise of our pure religion)
digs out this riches from the
mynes of his word, and opens
the treasure-house of his mer-
cies vnto vs. If you would
know what this Prayer is: we
may define it to bee, A laying
open of our minde and ho'y
desires before God, as the au-
thour of all good things, and
our gracious Father in Christ
Iesus, made by faith.

And because the Word and
Prayer are so neerely conioy-
ned (for the one is the founda-
tion

tion of the other:) therefore the apostle giues precepts for both. Both must be ioyntly vsed. The seuering of them is much to be blamed in two sorts of men. The first, the ignorant and superstitious person, who commendeth praying, but neuer calleth for preaching: The second, the religious person; for so would he bee called, but little deserves it: for what religion call you this that stands so much vpon hearing, as not to regard publike Prayer? whereas Prayer is so acceptable and honourable a thing in the sight of God, that oftentimes it is taken for the whole worship of God. And in our English tongue wee vse this phrase of Going to prayers; yea, our Sauour Christ calleth the Church *The house of prayer*: And yet Christ knew, and we see, that it is a place of hearing the Word, ad-

administring of Sacraments,
and vsing of Discipline. And
therefore prayer being so ex-
cellent a thing in it selfe, and
so much approoued of God,
let vs bee frequent and ser-
uent in so heavenly an exer-
cise. And with Praier ioyne we
Hearing the word: for there
is such an affinitie betweene
them, that they may not bee
sundred. The word makes vs
know the plenteousnesse of
Gods loue, and strengtheneth
faith. Prayer seeleth the pow-
er of it, and confirms it with
glorious tastings. The word
telleth vs, that God hath a
care of his people. Prayer fin-
deth it most truely comforta-
ble by experience. The word
saith, God is mercifull. Pray-
er seeles it to be so. The word
speaketh of the power, male-
stie, and goodnesse of God.
Prayer sealeth a reuerence, re-
liance and confidence to the
soule

soule and conscience.

Augustine interpreting of our Sauours words, of *shutting of heauen in the time of Elias*, compares Prayer to a key, that hath power to open heauen, from whence all blessings descend vnto vs; and to shut the bottomlesse pit of hell, from whence all euill proceedeth. Prayer is like *Sampsons* haire, wherein all his strength lay; the truth whereof because the Diuel knowes experimentally, therefore it was his policy to keepe God and *Daniel* asunder from conference by prayer (if it were but thirty daies:) against which policy the Apostle prescribes this rule to be practised: *Pray continually: Egredientem de hospitio armet oratio, ingredienti occurrat:* for it is the citie of refuge, to which whosoever flies, the enuious man neither can nor dare hurt him.

Dan. 6. 7.

1 Theſſ. 5. 17
Orandū est
mane, ut futura diuinitus regatur:
orandum est
vesperi ut praterita tegantur & remittantur

So

*Oratio est
Deo sacrifici-
um, homi-
ni subsidium,
Dæmoni fla-
gellum.*

*Chry. lib. de
oratio Deo.*

Dan. 6. 10.

So necessary is the duty of Prayer, that *Chrysostome* saith, A iust man should hold it for a thing more sorrowfull, to bee deprived of prayer, then if death it selfe should come vpon him; imitating herein the holy Prophet *Daniel*, who was accustomed to pray three times a day. And albeit the King of Persia commanded *that no man vpon paine of his life should pray to God in 30. dayes*, yet he would not omit his wonted praier. He did not so much as for a very little time cease to pray: for he vnderstood that his spiritual life depēded on prayer; & for feare of the death of the body, he would not indanger the life of his soule, which is as dead when it wāteth prayer, as the body is dead when it wāteth the soule. And as *Daniel*, although by occasiō of praying, he put himself in danger of death; for he was cast into the lions,

Lions
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So al
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Lions den, yet in effect he died not: for God deliuered him from that danger shutting the mouthes of the Lions, because he opened his mouth to pray. So also we may beleue, that for accomplishing the taske of our prayer, wee shall lose neither life nor health, nor content, nor the good dispatch of our businesse. Nay rather, by the meanes of prayer wee so dispose our selues, that God may take them to his charge and managing, and doe by his omnipotency and wisdom, what we our selues are not able to doe by reason of our weakenesse and ignorance. And if at any time, for any lawfull and vrgent cause wee shall be forced to interrupt our prayer; the impediment being past, wee are forthwith to returne to our exercise, that the interruption which beganne through necessitie, bee not pro-

*Loqueris cū
Deo, non ut
ipſi manife-
ſtes quod ip-
ſe non nouit,
non des ali-
quid quod
ipſe non ha-
bet, ſed poti-
us ut ab eo
accipias ſci-
entiam, aut
virtutem et
gratiam quā
non habes.
Aquin.*

proſecuted by ſloth.

God requires not any pray-
er of vs, becauſe he hath need
of our ſervice, but becauſe we
haue need of his grace; and
that according to his iuſtice,
cannot be giuen to thoſe that
will not vouchſafe to entreat
it. As the Sunne draweth vp
vapours from the earth, not
for it ſelfe, but to render it a-
gaine to the earth, to moyſten
and fatten it: ſo God the true
Sunne of our ſoules draweth
from vs our ſighs and prayers,
not for his owne profit, but to
make them raine downe a-
gaine vpon vs in ſo many bleſ-
ſings.

Gen. 7. 11. And as *Moses* (ſpeaking of
the generall deluge) ſaith, *The
fountaines of the great deepe
were broken vp, and the win-
dows of heauen were opened: firſt,
the fountaines of the earth were
opened; and then the clouds
of heauen powred downe: So*
firſt

first; breake vp the fallow of
thine hard heart, and send
forth teares from the springs
of thine eyes, and prayers from
the ground of thine heart; and
then God will showre downe
abundance of mercies vpon
thee, and giue thee the desires
of thine heart. *Fons vincit si-*
tientem: The fountaine and
source of his goodnesse is a-
boue the thirst and desire of
our necessities.

Prayers must bee vsed both
in publike and priuate. Pri-
uate prayers are spirituall sal-
lies borne on the present oc-
casion, eiaculations and dar-
tings, shot from a sanctified
soule, into the presence of
God almightie: for that soule
must be sanctified with Gods
Spirit, that shooteth so high; if
otherwise, it loseth her vertue:
for as the stone *Dioscorides* (as
the Lapidaries report) hath
many singular properties, but
put

Secreta quae
in oratione
manifestan-
tur, delitiae
quae gufflan-
tur, vires
quae recipi-
untur, spiri-
tuales diui-
tie quae com-
paratur, sen-
tiuntur poti-
us quae pro-
feruntur.

Ludou. de
Ponte.

Duobus modis oratio impeditur, ne impetrare valeat postulata, hoc est, Si aut quisque adhuc mala committit, aut si delinquenti non remittit.

put into the mouth of a dead man, it leeseeth them all. So prayer, howsoever a gemme of many vertues, yet put into the mouth of a man dead in sinne, it loseth her power, and God beateh it backe from his presence, with, *Why takest thou a Prayer in thy mouth, whereas thou hatest to be reformed, and hast cast my words be-hinde thee?* Therefore that our Prayers may finde fauour at Gods hands, we must be pure and holy, and our prayers frequent and seruent; pray wee oft in the day, and as soone as we are vp in the morning: for it is meet to giue vnto God the first fruits of the day, the first fruitsof our vnderstanding, good cogitations; the first fruites of our wil, pure affectuōs; the first fruits of our tong, chaste words; the first fruits of our hands, lifting them vp to heauē; the first fruites of our knees, kneeling on

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Spea

on the ground.

And as in the Law there was one Altar without the Tabernacle, to slay beasts on, and another within the Tabernacle, to offer vp incense: so we that are the Temple and Tabernacle of God, must slay all our beastly sinnes that reigne in the outward man, and kinde the frankincense of deuotion in the inward man, praying for the forgiuenesse of all our misdeeds; hauing in our prayers, none other motiue, but loue; none other subiect, but necessitie; none other eloquence, but affection; none other ornament, but seruency.

O thou loue of my soule, seeing thou hast said vnto me; *Let mee heare thy voice, for thy voice is sweet, Cant. 2. 14.* so I beseech thee, O Lord, let thy voyce sound in my soule, because it is most sweet vnto me: *Speake Lord, for thy seruant heareth.*

Qui versatur in atrijs Dei, preter, deploret, speret: oret ut peccata eius remittantur, deploret peccata que committuntur, speret in Deo ut possideat Deum in quo sperauit.
Bernard.

1 King. 1. 10

* Lam. 4. 15.

b Lam. 5. 13.

c Luk. 21. 16

d Gen. 24. 7

e Luk. 10. 21

f Psa. 50. 15

g Eph. 5. 19.

h Lu. 22. 40.

i Mat. 6. 11.

k Mat. 6. 23

If we ^a beginne any businesse, pray; if wee ^b reioyce, sing Psalms; if we ^c are in distresse, pray; if we ^d vnder take a journey, pray; if wee ^e see Christs kingdome amplified, and the Diuels decayed, pray; if wee ^f attaine any thing of God, pray; if wee ^g meet together, pray; if in ^h danger to fall into temptation, pray; if ⁱ wee stand in neede of necessaries for the body, pray; if ^k wee stand in need of the necessities of the soule, pray.

What shall I say more of Prayer? I know not. So excellent and omnipotent is the power thereof. Wonderfull is the working of Gods children through the Spirit of Prayer, whereby they fetch an heavenly influence from Christ their celestiall head, as may serue to the maintenance of the whole body. Thus doeth our faithfull Prayer which we
make

make one for another, distribute and scatter Gods bountifull blessings, both ghostly and bodily; when either for distance of place, want of power, or opportunitie of time, wee cannot giue such supplies to our brethren, as with all our hearts wee desire.

Great is the force of Prayer (saith one,) which appeaseth God, reioyceth the Angels, delighteth the Saints, penetrateth the heauens, obtaineth her desires, terrifieth Diuels, ouercommeth enemies.

True Prayers will put an hundred hosts to flight,

Had each a Cæsar to command them right:

Yet fighting on thy knees with armes acrosse,

Then, thou alone, shalt conquer without losse.

Prayer altereth men, refresheth the strength, strengtheneth

Laurent.
Justin.

Panaretus.

*Hoc negotiū
plus gemitu-
bus quā
sermonibus
agitur, plus
fletu quā
affatu.* Aug.

*Pro se orare
nature est,
pro alijs orare
gratia:
pro se orare
necessitas in-
bet, pro alijs
charitas hor-
tatur.* Chrys
in Mat.

Exo. 10. 24.

heareth. Speake thou first to my spirit, that my spirit may speak vnto thee, O deare God, the Father of spirits. Possesse, nay raiuish my soule with a true zeale (the scale of the Spirit) and with sound deuotion, the tongue of the soule, that I may powre forth my prayers vnto thee; for my selfe with a stedfast faith; for others, with an ardent loue; for both, with a perfect hope and humilitie.

As we must pray in private, so must wee in publike, in the assembly amongst the faithfull: that is, a place consecrated to this purpose, where God hath promised to accept that worship wee tender vnto him: *In euery place* (saith the Lord) *where I put my name, wil I come and blesse thee.*

Prayers offered in this place, are a quire of sighs, & harmony of affections kindled by the holyghost, sent vp with one accord

cord vnto God, imitating the holy concert of blessed Angels sounding on their harpes in heauen. *Reue. 5. 8.* Prayer is not onely appropriated to the Temple of God: But we that are the Temples of God also, may pray, and ought to pray euery where in Spirit and in truth.

The Altar of this Temple (saith *Austin*) is the heart: and therefore wheresoeuer there is a godly heart, there may be an heartie prayer, whether it be in our chamber, the priuate Oratory of all true Christians, *Matth. 6. 6.* or in our beds, as *Ezechias* prayed, *Isai. 38. 2. 3.* or vpon the crosse, as the thiefe prayed, *Luke 23. 42.* or in the Lions den, as *Daniel* prayed, *Dan. 14. 37.* or in the Whales belly, as *Jonas* prayed, *Iona 2. 2.*

As in euery place, so vpon euery occasion we are to pray:

Quoties te in conspectu Domini video suspirantem, spiritus sanctum non dubito aspirantem. Cyr.

If

- * Lam. 4. 15. If we ^a beginne any businesse,
 b Lam. 5. 13. pray; if wee ^b reioyce, sing
 c Luk. 21. 16. Psalmes; if we ^c are in distresse,
 d Gen. 24. 7. pray; if we ^d vnder take a iour-
 e Luk. 10. 21. ney, pray; if wee ^e see Christs
 kingdome amplified, and the
 Diuels decayed, pray; if wee
 f Psa. 50. 15. ^f attaine any thing of God,
 g Eph. 5. 19. pray; if wee ^g meet together,
 h Lu. 22. 40. pray; if in ^h danger to fall in-
 i Mar. 6. 11. to temptation, pray; if ⁱ wee
 stand in neede of necessaries
 k Mar. 6. 23. for the body, pray; if ^k wee
 stand in need of the necessa-
 ries of the soule, pray.

What shall I say more of
 Prayer? I know not. So excel-
 lent and omnipotent is the
 power thereof. Wonderfull is
 the working of Gods children
 through the Spirit of Prayer,
 whereby they fetch an hea-
 uenly influence from Christ
 their celestiall head, as may
 serue to the maintenance of
 the whole body. Thus doeth
 our faithfull Prayer which we
 make

make one for another, distribute and scatter Gods bountifull blessings, both ghostly and bodily; when either for distance of place, want of power, or opportunitie of time, wee cannot giue such supplies to our brethren, as with all our hearts wee desire.

Great is the force of Prayer (saith one,) which appeaseth God, reioyceth the Angels, delighteth the Saints, penetrateth the heauens, obtaineth her desires, terrifieth Diuels, ouercommeth enemies.

True Prayers will put an hundred hosts to flight,

Had each a Cæsar to command them right:

Yet fighting on thy knees with armes acrosse,

Thou, thou alone, shalt conquer without losse.

Prayer altereth men, refresheth the strength, strengthe-

B b

neeth

Laurent.
Iustin.

Panaretus.

neth the spirit, vniteth the soule to God, engendreth deuotion, recollecteth the stragling thoughts: and I dare affirme, without Prayer we cannot be saued: for the mercy of God is applied vnto vs that seeke it by a faithfull prayer. O sacred Prayer, the grace of graces! What worme of the earth is worthy to take thee vnder the roose of his mouth, to declare halfe thine excellencies? with thee I liue, without thee I dye; with thee, I am strong and couragious; without thee, weake and strengthlesse; with thee, filled with all good; without thee, stuffed with all euill.

O diuine Spirit, that giuest thy seven gifts (if I may number thy graces that are numberlesse) that wee may know how to speake with thee; and seven Petitions, that wee may know how to pray vnto thee:

124

Giue

Giue me the gift of wisdome,
whereby I may sanctifie thy
name; the gift of vnderstan-
ding, whereby I may search
the secrets of thy kingdome;
the gift of counsell, whereby
I may doe thy will on earth, as
it is done in heauen; the gift of
knowledge, that I may know
how to seeke the daily food of
my soule; the gift of pietie,
that I may forgiue them that
offend me, as I desire forgiue-
nesse at thy hand; the gift of
fortitude, that I faint not in
temptation; and the gift of
feare, that I may auoyde all
cuill.

Bb 2**CHAP.**

CHAP. 30.

*Praise and Thankesgiuing
ioyned with Prayer: how to bee
done; for what. An Holocaust
to be daily offered.*

NExt after Prayer, follow
Praise and Thankesgi-
uing. There is a necessary co-
herence betweene them. As
Prayer is the sending out for
those things wee want: so
Thankesgiuing is for the re-
ceiuing those things we haue.
And as where the Philosopher
ends, there the Physician be-
ginnes: so where Prayer ends,
there Thankesgiuing begins.
This is cleare by the mouth of
God, and of the Apostle; by
the mouth of God: *Call vpon
me in the day of trouble, so will
I deliuer thee*: there is prayer;
and *thou shalt glorifie me*: there
is Thankesgiuing. So they go
together.

*Psal. 50. 15
*In omni gra-
tiarum alli-
one praeipue
(ut in hoc
textu appa-
ret) quatuor
consideran-
da: 1. afflus,
(inuoca-
me) 2. tem-
pus, (in die
tribulatio-
nis) 3. fru-
ctus (& cru-
am te) 4. fi-
nis, (& ho-
nificabis
me.)*

together likewise in the Apo-
 stle: *I exhort therefore (saith
 he) that first of all, supplicati-
 ons, prayers, intercessions, and
 giving of thanks bee made for
 all men.* So necessary is this
 connexion, that our blessed
 Sauour would haue vs duely
 to remember it in our daily
 prayer: for after the seven pe-
 titions, there is added this
 clause: *For thine is the King-
 dome, the power and the glory
 for ever.*

1 Tim. 2. 1.

Mat. 6. 13.

This poynt well considered,
 that euer after prayers, wee
 must adde praises, directeth vs
 in two Christian duties: First,
 that wee must be often and
 earnest in giuing praise and
 thanks vnto God. And as
 the first thing which wee aske
 in the Lords prayer, is to haue
 grace to glorifie Gods name:
 so the last thing we are to per-
 forme in the same prayer, is to
 ascribe all glory to the said sa-

Reu. 4. 9.

Leu. 13. 45.

cred name. Secondly, we see the manner how to be thankfull in attributing kingdome and power, and glory vnto God; his kingdome, that hee hath a soueraignetie over all his creatures, the right and interest belongeth to him, as he is Lord ouer all; the vse and benefite belongeth to vs as wee are his children by adoption; his power, that whatsoever wee receiue from him, it serueth for our good and comfort: his glory; this the maine end to which we must referre all that we haue, crying, *Thou art worthy, O Lord, to receiue honour, and glory, and power.*

As God onely is to be blessed for euer, so the people of God are to blesse him for euer: as for the lips of the leper, let them bee couered according to the Law. *For it becommeth the righteous to be thankfull. Psal. 33.* Aske not
for

for what thou shouldest praise him: but rather aske for what thou shouldest not praise him, seeing thou oughtest to praise him for all things, yea for euill things, because *he turneth euill into good to them that loue him, Rom. 8. 28.* And when thou hast praised him what thou canst, it is not the thousandth part of that thou shouldest.

For good and euill should wee praise him, and ought to be thankfull, vnlesse we deale with Gods blessings, as *Salomon* dealt with the brasie of the Temple, because it was so much, he weighed it not.

But the blessings of God are to be weighed blessing after blessing, and to be weighed to their full weight, if it were possible that our estimation of them may answer the true valuation of them. If you would know what these blessings are, where is the man

B b 4

that

*Vera est hac gratiarū re-
latio, cū hac
agamus vn-
de Deus glo-
rificari debe-
at, & hac
fugiamus à
quibus iam
fuimus libe-
rati. Chrys.*

1 King. 7.
25. 16.

*O grauiore
saxo et plu-
bo, quos talis
amoris mag-
nitude non
traheret sur-
sum ad Deū,
ex quo prius
traxit Deum
deorsum ad
homines!*

Phil. 4. 6.

that can giue the whole to-
tall? Of infinite, heare a few;
as, the reuealing the know-
ledge of God, the choesing
of his Church, the sending of
his Sonne, the giuing of his
Gospell, the forgiuing of
sinnes, the leading of a good
life, &c.

If I would speak Catalogue
wise, the Creed is the best di-
rection. Should I enter into so
huge a sea, admiration would
soone astonish mee, and make
me rather to suppress them in
silence, then expresse them by
halves: therefore casting them
vp all in one summe, wee will
be gratefull for them all, and
cry with the blessed Apostle:
*In all things let your requests be
made knowne to God, in giuing
of thanks.* As in all things, so
in all times, day and night, are
we to sing praises to God. Let
vs imitate heerein the Nigh-
tingale, who because the day
suffi-

sufficeth not to set forth the praise of her Creator, doeth passe over the night with continuall singing.

It hath bin the order of the Church, to begin & end their assemblies with Fraying, and Thanksgiuing: and no maruel; for of al sacrifices, this seemeth to be the most principal, as it is very well noted by one: for it was an exercise in Paradise, and it shall bee an exercise in heauen. Againe, this exercise shal continue when all others shall cease: for in heauen we shall not need the Word, nor Prayer, nor Sacraments, nor Discipline; but the praising of God shall not cease, being a peculiar exercise of the Saints and Angels of God in heauen.

Besides, to this exercise of praising God, all other exercises are directed: for why doe wee heare the word, but that

B b 5 feeling

Greenham

Angelorum perpetua occupatio est nominis diuini celebratio, huic Angelica ecclesia sese aggregat, qui Deo pro beneficijs gratias praeferat.

feeling increase of knowledge we may praise God? Why do we pray, but that hauing experience of Gods mercy, wee may more amply giue thanks vnto him? Why doe wee receiue the Sacraments, but that beeing rauished with sweete comforts by them, we might giue the greater glory to God for them?

Every day that passeth our heads, wee are continually to charge our selues with two debts; although very different for diuers respects. The first debt is, for the innumerable benefits we receiued of God: The second is, for the innumerable sinnes we haue committed against God. The first is paid with Thankesgiuing; the second, with repentance. Both the one and the other must be duely tendred to God. But to touch the first debt of thanksgiuing at this present, surely it
is

is an excellent sacrifice, and more acceptable to God, then when in prayer we begge for our selues: for in prayer wee principally seeke our owne benefite; in praises Gods glory; nay, in praises wee benefit our selues, as we glorifie God: for God willingly giueth vs what wee doe aske him, when hee seeth vs thankfull for that hee hath giuen vs.

That our thanksgiuing may be acceptable, it must be, from God, of God, to God. From God, as the efficient; Of God, as the materiall; To God, as the finall cause. *David* joynes these three requisites in two verses: *Reioyce the soule of thy seruant.* There is the first. *For thou Lord art good and ready to forgive, and plenteous in mercie vnto all that call vpon thee.* There is the second. *Unto thee O Lord, doe I lift up my soule.* There is the third.

Psalm 86. 4. 5.

The

Psal. 116. 12

Luk. 10. 27.

*Felix qui ad
fungula dona
gratia redit
ad eum in
quo est pleni-
tudo gratia-
rum.*

*Vas es, sed
plenum es,
funde quod
habet, ut ac-
cipias quod
non habes :
funde amo-
rem seculi,
ut implearis
amore Dei.*

The Psalmist overcome with the multitude of Gods mercies asketh the question, *What shall I render vnto the Lord for all his benefites towards mee?* No better answere can be giuen, then Christ himselfe giueth : *Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy strength, and with all thy minde.* It is good reason, that all we receiue from God, bee returned in praising God : for saith *Bernard*, Happy is hee, who at euery gift of grace, runneth to him, in whom is all fulnesse of grace.

Let vs therefore loue God, and praise him for all he hath done to our soules. Let not the least loue cleaue to our owne hearts, nor the least praise to our owne fingers ; but giue all (were it neuer so much) vnto God, that deserueth all. Loue is the blessed bond of perfe-
ction,

tion, & true badge of Christs Disciples. This loue is that flower that neuer shall fade, but flourish daily more and more, and be made more perfect in that place where faith and hope shall haue no office, but possesse for euer that which they haue long looked for with patience. Loue wee therefore the Lord our God. Beginne that in earth, which shall last for euer in heauen. Loue the Lord our God, which hath done, and will doe so much for our soules. Loue him with thy whole heart, because he gines vs a being; loue him with thy whole soule, because he gines vs a breathing; loue him with thy whole strength, because hee giueth vs senses and faculties; loue him with thy whole mind, because hee giues vs vnderstanding and affection,

*Cor nostrum
inardescat,
omnis crea-
tura vile-
scat, solus
Deus dulce-
scat.*

O.

Sihu. Little
Bart.

*O let vs therefore bend our best
and most,*

*To magnifie thee, Lord, in all
thy best.*

*And so contemplating all thy
goodnesse giuen,*

*With true content begiune on
earth our heauen.*

Ephes. 5. 2.

August.

This is the Holocaust wee must offer on the Altar of Christs obedience; which, as the Apostle saith, *is a sweet smelling savour vnto God.* But to shorten this poynt with a Father; *Peccator es? magnificetur vt vocet, &c.* Let the Lord alwayes bee magnified in our doings and sufferings. Ascribe all to Gods glory, and mercy, and nothing to our owne deeds and deserts. Art thou a sinner? let God bee magnified, calling thee: dost thou confesse thy sinne? let him bee magnified in forgiving thee. Dost thou liue well? let him bee magnified in directing thee.

thee: Doeſt thou continue
to the ende? Let him bee
magnified in glorifying thee.
Giue mee grace (O gracious
God!) that I may bende all
the force of my ſoule with thy
Saints and Angels, to call on
thee; with true repentant Sin-
ners to appeaſe thee; with
poore diſtreſſed wretches to
entreate thee; and with all
thy Creatures in Heauen and
Earth to ſerue thee; Sweete
Ieſu *Amen*; Sweete Ieſu
Amen.

CHAP. 31.

*Singing of Psalmes; praise
of it: Our affections to be tuned
according to the contents of
them; and sung at home and at
Church.*

NExt vnto praises and
thankesgiving followes
ſinging of Psalmes; becauſe
(as

Cantus Psal-
morum, est
vaticinijs,
doctrina, &
augury q,
hoc est, lau-
dationi, ha-
bet preces
permixtas
non raras :
proprie ta-
men ad pra-
dicacionem
laudum Dei
spectat.

Deum autē
laudare &
quidem for-
mula ē sacra
pagina de-
promptu, ne-
mo queat ni-
mis, vel si
alies totas,
noctes totas
illius officio pi-
etatis impē-
derit.

Casaub.in
Baron. Ex-
ercic. 14. pa.
135.

(as a famous Writer obser-
ueth) they are a peculiar kind
of praises. Excellent is that
Encomiasticall allowance, Ba-
sil the Great giueth on the
whole book of Psalmes, when
he calleth it a common treasu-
ry and rich storehouse of di-
uine Oracles : for whether we
respect the condicion of
Christ, or of all Christians (to
which two heads all holy
Scriptures are chiefly refer-
red) the Psalmes are as a glasse
wherein may bee scene the
faces of both. The Psalter is
the Schoole of heauen, where
Christ that great Prophet of
the Church, performeth the
best and diuineſt partes of a
Doctōr, and teacheth vs as
well in all the fundamentall
poynts of our faith, as in the
doctrine of his person and
office; partly by plaine and o-
pen Oracles and Prophecies;
and partly vnder types and fi-
gures.

gures, vnder *Davids* person most chiefly revealing the mystery of his Deity and Humanity; lively shadowing the dispensation of his Prophetical, Sacerdotall, and Regall office; and in a word, the whole Oeconomy and businesse of our Redemption: prescribing to the whole Church and euery member of the same formes of prayer and thankesgiuing, confessions and protestations, which all the faithfull doe make out of that measure of grace that is giuen them, that the worship of God may be duly and dayly performed.

The whole Booke of Psalmes breathes such sweet comforts to a troubled soule, that no place in Gods booke yeeldeth the like. For whether the sense of sinne torment the conscience; or the terrors of Gods wrath astonish

nish the minde; or the malice of aduersaries plot mischiefe; or the by-respects of false friends procure strangenes, or Subiects rise against Princes, or Princes rore against Subiects, or warre waste, or peace corrupt, or temptations vndermine, or afflictions assault; in a word, whatsoeuer ayleth vs, the Psalmes afford present comfort, and minister soueraigne salues to severall sores. The Psalter is a Theater of a religious soule, wherein hee may behold the nature, will, wisdom, power & goodnesse of God; a Theater wherein he may behold the workes of God, both workes of iustice and workes of mercy; the one serues for our admonition, the other for consolation; a Theater wherein hee may behold the affections, endeauours, studies, words and deedes both of bad and good: By the bad
he

hee learns to reade a History;
lest hee bee made a History,
auoids their sinnes, and pre-
uents their punishment: By
the good hee learns faith in
God, loue to men, humilicy
in prosperity, patience in ad-
uersity, prayer in necessity,
hope in extremity.

O blessed is that soule
which thus walkes vp and
downes this Theater of the
Psalmes, and brings his specu-
lation into conuersation, and
continues therein till death
stop his breath, and send his
soule into the ioyes of Hea-
uen.

And whereas the holy Spi-
rit saw that mankinde is vnto
vertue hardly drawne, and
righteousnesse is the lesse ac-
compted of, by reason of the
pronenesse of our affections
vnto that which delighteth;
it pleaseth the wisdome of
the same Spirit to borrow fro
melody

melody that pleasure, which mingled with heauenly mysteries, causeth the smoothnesse and softnesse of that which toucheth the eare, to conuey (as it were by stealth) the treasure of good things into a mans minde. To this purpose were those harmonious tunes of the Psalmes deuised for vs; that they which are either in yeares but young, or touching perfection of vertue, as yet not growne to ripenesse, might when they think they sing, learne. O the wise conceit of that heauenly teacher, which hath by his skill found out a way, that doing those things wherein wee delight, we may also learne that wherein we doe profit!

Wee must take a delight in the house of God especially (and heerein I doe not exclude our owne private houses from these heauenly exercises

cises
Psal
est a
hear
liked
done
with
tence
the c
ure th
their
Mini
is the
hid in
there
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the
worl
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and
dy f
caus
mak
all, s
Psal

cises) to reade and sing the Psalmes of *David*. The plainest and most intelligible rehearfall of the Psalmes is misliked by some, because it is done by interlocution, and with a mutuall returne of sentences from side to side; but the cause wherefore wee inure the people together with their Minister, and not the Minister alone to reade them; is the manifold profit that lies hid in the Psalmes. What is there necessary for a man to know, which the Psalmes are not able to teach? There is no griefe of minde, disease of the soule, or crosse of the world, but the Psalmes of *David* giue a present comfort, and a comfortable remedy for it; and this is the cause why wee couet to make the Psalmes familiar to all, and why wee iterate the Psalmes oftener then any other,

ther part of the Scripture besides.

In singing of Psalmes, our affections should be answerable to the subiect wee sing of. If the Lord pipe, wee should dance; if hee mourne, wee should grieve; so conuersant must wee bee in the Psalmes of *David*; that wee should put vpon vs the person of the indited, and ioyne our selues into the very midst of the businesse then in hand. Without this commendable meddling, in these holy hymnes, wee shall reade them or sing them without any affection or profit at all; for this is one maine end why the Psalter is composed with such variety and vehemency of affections, that the godly should haue them to slide in their hearts, and transforme their mindes into the very habit and forme (if it were possible) of the Prince-

ly

ly Psalmist, with a full purpose to doe whatsoeuer is bidden, or to auoyd whatsoeuer is forbidden; therefore that which thou singest with thy mouth, belicue in thy heart, and what thou belieuest in thine heart performe it indeede; for singing and hearing without doing and applying, is nothing worth. Euer tune wee our affections according to *Davids* affections, as if wee sing or reade a Psalm of repentance, such as are Psalm 6. 32. 51. 102. 143. &c: then consider wee stand in neede of repentance, and these Psalmes may bee fitly applyed vnto vs. If wee reade Psalmes of thanksgiving for the manifold mercies of God; let euery one call vnto mind what the Lord hath done for his soule and body, and praise him for it. If wee reade Psalmes of protestation, wherein *David* made

Pfal. 6.
Pfal. 22.
Pfal. 51.

made an Apology against his enemies; let vs examine our liues and consciences, whether wee can truly affirme the same of our selues. If wee reade Psalmes, wherein the Prophet is vehement, and prayes against his aduersaries; let vs doe the same against the Kingdome of Sathan and enemies of our soules. If we reade Psalmes of consolation, let the troubled spirit dwell on this comfort, and learne out of *Dauids* practise, in many of his Psalmes, that if wee will sowe in teares, we shall reape in ioy: as in the 6. Psalm. 22. Psalm. 51. Psalm. Wherein, the beginnings are full of feare, and the entry all of anguish, as it were within two fingers of despaire: but in the end you shall see nothing but ioy and assurance. From whom grew this? Was it because in the midst of his prayer some good

good newes arrived which might allay his griefe? No, but thus; according as hee grew more and more seruent with God, his soule rising from vnder her burthen, stay-ed her selfe vpon his promises, and came forth with peace and resolution from the God of his saluation. So, though our hearts be so distressed, that they breath out nothing but deepe sighes and broken complaints; yet God, putting all our teares into his bottell, in his due time (an happy time for vs) wipes our eyes, cheares our hearts, and giues vs that peace of Conscience which passeth all vnderstanding.

But alas! this discovers the prophaneffe of this present Age; whether they heare the worde, or reade it, or sing it, (a number of them) haue no vnderstanding, no feeling of their repētaunce, of the state of

Cc

their

Col. 3.16.

their soules, of their spirituall enemies, of Gods menaces, promises, or comforts; no change of Scriptures changeth their mindes, because they doe all in fashion, not in any affection. Contrariwise, when the musicke shall make more for edification then for delectation, and as Saint *Paul* speaketh, when we sing to the Lord in our hearts; this musicke sounds most sweetly, & sinkes most pleasantly into the eares of God himselfe. Therefore let vs continue this heavenly exercise both publicely and privately, let vs sing with a grace in our hearts; a grace, that our gesture be decent and reuerent; our tune acceptable and delectable; such as may be both vnderstood, and stirre vp our selues and others to glorifie God. As it must bee done with a grace, so it must bee done

done in the heart, seeing the heart is ready to be stolne away by vaine delights; let vs turne backe the current, and make it delight in the Lord. To this purpose gather all the parts of the Soule together, as so many Quiristers to sing out the praises of God: Doe that in earth, the Angells doe in Heauen, and which *David* biddes the soule, heart, and minde, and all that is within vs to to doe, namely to extoll Gods holy name. Looke not so much to a good voyce, as to a good heart; for though a man hath an ill voyce, if hee haue a good life, he is a sweet singer before the Lord. And for such as cannot reade the Psalmes, let them attend to those that sing nearest them, and ioyne their hearts to the others voyce, and so consent in the praising of God, and not to gaze abroad and tesse

*Oculus ele-
uatus expe-
ctat, manus
elevatora po-
stulat.*

vp and downe sonde fancies
and rousing imaginations;
whereas eye, hand, heart and
all should be lift vp in prayers,
and praises.

But to dray towards an end,
for this point; let euey reli-
gious soule delight in the
Psalmes, comprehending such
spirituall wisdome in a con-
cise sinewed kinde of breuity,
displaying the light of the
Lords countenance vpon a
bruised and broken spirit;
let vs all delight in the
Psalmes of *Dauid*, as they did
in the primitiue time of that
golden Age, when happy
was that tongue that could
sound out *aliquid Danidi-
cum*.

So nearely affianced was
Atbanasius heart to *Danids*
Harpe, that hee protested to
Marcellinus, hee was more
affected to *Danids* Psalmes,
then to any Scripture besides:
and

and such a loue had *Austen* vnto them, that hee protests of himselfe; The harmonious melody of the Psalmes sung in the Church of God, did cause the teares to trickle from his eyes, proceeding from ioy wrought in his heart.

There is no wit so excellent; no Art so elegant; no tongue so eloquent; that can expresse the necessity, vilitie, and dignitie of the Booke of Psalmes; but because our of the mouthes of babes and sucklings GOD doth perfect his praise, it is better after the manner of Infants, to speake lispingly and defectiue of this inestimable treasure, then altogether to holde our peace and say nothing; hoping God will so blesse this little deliuered in commendation of the Psalmes, that as burning

Nec mirum, nā de libro Psalmorum illud dici potest, quod Cicero de libro Crantoris, Est certe nū magnus, verum aureolus et ad verbum ediscendus libellus. Et ut Hierō. ad Rust. Hic liber nūquā de manibus recedat.

Col. 3. 16.
17.

coales, it may kindle our colde heartes (I pray GOD so it may) with hearty loue of these holy Songs; that with *Dauids* blessed man, wee may delight in the Law of the Lord. And to close vpall with the Apostle: *Let the Word of Christ dwell in you plentifully, in all Wisedome; teaching and admonishing yourselves, in Psalmes, and Hymnes, and spirituall Songs; singing with a grace in your hearts to the Lord.*

CHAP.

CHAP. 32.

Fasting, companion of Prayer; the kinde, order, use, necessity, utility.

After prayer, praises and singing of Psalmes, followes fasting; for fasting is an inseparable companion of prayer, as appeares in many passages of sacred Scripture. And sic it is they should goe goe hand in hand; for fasting inflames prayer, and prayer sanctifies fasting; fasting without prayer is but a bodily exercise, and prayer without fasting but a dull sacrifice: for a full stid belly neither studieth or prayeth willingly. What wee are to thinke of fasting, and how it is profitable to the Church, and acceptible to God; in briebe, this is the summe.

Fasting is not to bee referred amongst the traditions of

Cc 4

men,

Mat. 17. 21.
1 Cor. 7. 5.
Mark 9. 29.
Acts 13. 2.

*Planes: et
ter nec flu-
da: et pre-
catu liber-
ter.*

men, or to bee abrogated as a ceremony of the Law, or to be taken for a part of Gods worship, but for a furtherance to the worship of God; and a good worke, if vsed in a good manner. For though fasting in it selfe being a thing indifferent (as eating or drinking are) is not to be tearmed a good worke; yet being applied and considered in relation to the right ends, and practised accordingly, is a worke allowed of God, and highly esteemed of all the seruants of God.

Fasting is either naturall or morall: naturall, prescribed by Physitions for health sake; morall, the practise of temperance in the right vse of Gods Creatures, and that in the whole course of our liues. Yet wee doe not confound temperance and fasting, as *Iouinian* did, for which *Hiereme* condemnes

demnes him: for, eating with thankesgiving, is a matter of ordinary sobrietie and temperance; but abstinence is an extraordinary act of Christian mortification, and humiliation; and being rightly vsed, hath those effects, the other hath not; though neither meate, nor abstinence from meate, doth simply commend vs vnto God, Fasting being a thing not absolutely for it selfe, but onely respectiue to certaine ends, is to be iudged good.

Merall Fasting is either Politicall, or Religious. Politicall, when for ciuill considerations men abstaine from certaine meats, either to preserve the breed of cattell, or maintain the calling of Fishermen. Religious, to tame the flesh, and also to giue a greater edge vnto our prayers, to testifie our dislike of sinne, and of

*Christianis
licet man-
care quod
volunt cum
moderatione
cum benedi-
ctione, et cū
gratiarum
actione Aug
in lib Hom
Hom. 45.*

Ieiunium orationem iuuat, mentem purgat, sensum subleuat, carnē spiritui subiecit, cor contritū facit, concupiscentia nebulas dissipat, libidinis ardores extinguit, castitatis lumen accendit.

Chrysostom.
13. in Mat.

our selues for sinne, to expresse our humiliation and dolour proceeding from the fearefull apprehension of Gods displeasure, to make it appeare wee take no pleasure in any thing till God be reconciled to vs; to amerce & punish our selues for our manifold abuses of Gods good creatures: and lastly, to shew, that in holy Meditations and contemplations, we taste this sweetnesse of that heauēly Manna, which maketh vs for a time to forbear to taste of any sweetnesse of corporall meats; thereby shewing the excellency of that spirituall life, which wee shall haue in heauen, without any of these outward nourishments, being filled with the happy fruition and vision of him that is the fountaine of life.

The religious Fast is likewise double; priuate, or publicke.

Acts 10. 33.
Heb. 4. 10.

like. Priuate, which one man doth keepe by himselfe, or his whole family with him: yea, if wee had no cause to fast in our owne particular, yet are we to fast for our friends and neighbours: for as prayer, so fasting is to be made one for another, as being members of that body whereof Christ is the head, reioicing with them that reioyce, and weeping with them that weepe.

Publike Fasting, which in time of the Law was ordained by God, or in the time of grace, appointed by the Magistrate, is either for the removing of some iudgement, which presently did lie vpon them; or for the preuening of some perils which were approaching towards them; or for the obtaining some grace, which they saw wanting in them; or for the testifying of repentance, and humiliation of them.

Touch-

Touching that publike Fast of the Lent, wherein wee are charged to condemne the iudgement and practise of antiquitie; wee hold it may bee kept as a conuenient tradition of Antiquitie (dispensable by authoritie of the Church vpon due cōsiderations of times and persons) so that no false, nor superstitious opinions bee added. And we hold also, that not without great consideration, men made choice of this time of Lent, wherein to recount all their negligences, sinnes, and transgressions; and to prepare themselues by this solemne act of fasting, both for the better performance of their owne duties in those ensuing dayes of the ioyfull solēnitie of Christs resurrection; as also to obtaine at Gods hands the gracious acceptance of such as they offered vnto him to bee entred into his Covenant.

nant. For the manner was in the Primitiue Church, neuer to present any vnto Baptisme, vnlesse it were in case of necessitie and danger, but onely in the Feastes of Easter, and Pentecost.

And wheras the Romanists pretend to follow the ancient custome of fasting in these fourtie dayes, and to bee ryed vnto it; they retaine no^t shew of the ancient Fast, but make a meere mocke of God and man, as their own best friends are forced to confesse: besides their erroneous opinions of Merit, and Satisfaction, and grosse superstition in the difference of meats.

Thus then wee doe not put downe the true and right vse, and exercise of fasting, but the mockery of it; and doe wish, that in the full establishment of the Churches, the ancient discipline of fasting, due confidence

Synod. Ant.
tif. Can. 18.
Leo Epist. 4
ad vniuersas
episcopos per
Siciliam co-
stitutor, pro-
hibet bapti-
sare nisi tan-
tum in festis
Paschatis et
Pentecostes,
nec permit-
tit in festo
Epiphania,
licet eo die
Christus pu-
tetur bapti-
satus à Io-
hanne.

*Ieiunia no-
stra qua &
vini copia
vitant, &
piscium va-
rietate car-
nis superant
delicias,

adeoq; cum
Deo ludere
videntur, &
pro intercep-
to qui ex o-
mnibus oritur ca-
lore, aliter fla-
mas, vini &
fium, omnisq;
generis ara-
matum ignes
insarcinunt
stomachos &c.
terribus Chri-
stianis om-
nibus fuisse
non modo in-
cognitis, sed
& intolera-
bilis, adeoq;
abominanda
constat; unde
tantum
veri ieiunij
cernitur in
catholicis Ec-
clesiis Lind.
Panoplia
lib. 3. cap. 11

siderations had of times, and conditions of men, may be re- stored againe. If any of our Diuines seeme to dislike; that there should be any set Fasts, as being Iewish; it is not the generall resolution of the re- formed Churches, but the pri- uate opinion onely of some particular men, who were car- ried with heate against the Romish errors, and superstiti- on in the set Fasts, to dislike them wholly. Which advised- ly I see not how they could doe; and I am well assured, many of very great esteeme, doe allow and approoue the vse of them, as Doctor *Field* very well (euer like himselfe) speaketh in the third Booke of the Church, and cap. 19.

A worthy Diuine, a Diuine as great in note as in name, and no lesse in gifts, then in place, I meane the Bishop of London, in the 34. Lecture on

Ionas,

Jonas, most diuinely out of *Dauids* practise, graduation-wise, obserueth the order of Repentance, and vse of Fasting: *But as for me* (saith the Prophet) *when they were sicke, my clothing was sackcloth: I humbled my soule with fasting; and my prayer returned into my owne bosome. I behaued my selfe as though he had been my friend or brother: I bowed downe beauty, as one that mourneth for his mother.*

Psal. 35. 13.
14.

First, there must bee some misery, as the sicknesse of friends, maladies of our owne soules, or publike sores of the whole land. Secondly, vpon that misery ensueth an inward and hearty compassion, as a case that dearly affecteth vs. Thirdly, vpon that compassion, griefe, which mercy is neuer sundred from. Fourthly, vpon that griefe, a neglect of bodily duties, hauing neither

ther leifure to fill it with meates and drinckes, nor care to trim it with ornaments. Fifely, vpon the neglect of the body, do the exercises of the soule, Prayer, Meditation, Contemplation, & the like offer themselves. Sixtly, Prayer, with her other companions, at length come laden home with the sheaues of comfort and blisse, from the plentifullest fields of Gods tenderest compassions.

Our Sauour Christ requireth of all the godly, that when occasion is ministred, they should fast either in publicke or priuate: for if hee blamed the Pharises for their bad manner of fasting, then much more will he blame them that fast not at all, though neuer so iust occasion bee giuen vnto them. For in this case it is not a thing indifferent, but necessary; for the want whereof, God doeth many times renew
and

and increase his iudgements,
as wee may see in the Pro-
phet.

Isai. 22. 12.
13. 14.

To draw to the shore, and
leau a world of matter be-
hind me: If the authoritie of
the Lord should not compell
vs, yet his most certaine and
liberall promises should allure
vs to this heauenly exercise,
which if we doe not, what re-
maineth, but that such as will
not fast with the children of
God, must eate and drinke of
the furious wrath of God with
the wicked? they that will not
weepe with the one, must
howle with the other: they
that will haue no part in the
obedience of the Commaun-
dement giuen hereof to both
the peoples, vnder the Law
and the Gospel, must haue no
part of the promises made to
any of them; according as the
Lord threatneth: *That who-
soener shall not afflict or humble
his*

Leu. 23. 29.

his soule with the rest, he wil destroy them from amongst his people.

Lord therefore in all humilitie wee powre out our soules before thee, and confesse how vnworthy we are of the least of thy benefits, and how worthy of the greatest of thy iudgments, and especially our heinous contempt of thy blessed word. Wee acknowledge the debt; cancell the Obligation. As wee haue multiplied our sinnes, so wee pray thee multiply thy mercies: and though our iniquities (by long continuance in them) haue gotten as it were a skarlet and purple dye, yet wash them (day and night wee entreate thee) wash them in the blood of thy deare Sonne, and make vs as white as snow in Salmon, enabling vs every day more and more, to grow from faith to faith, and from strength to strength,

strength, till we be made perfect men in Christ Iesus, and arrive at that everlasting port of eternall felicitie.

CHAP. 33.

Sacraments : what , how many.

THe next exercise of our holy Religion, is to meditate on the Sacraments. Respect the use of the Sacraments; they serve as bonds of obedience vnto God; strict obligations to the comfortable intercourse of Christian charity; prouocations to godlinesse, preservations from sinne, memorials of the principall benefits of Christ. Respect the time of their institution, and thereby it appeareth, that God hath annexed them for ever to the new Testament, as other Rites

Sacramenta sunt signa non naturalia, sed data & ex quide designantia, obsequantia, praebentia: designantia quide quoties representant mysteria invisibilia: obsequantia, quoties confirmant promissionem gratiae: praebentia denique, quoties veneratur id, quod signis figuratur.

Rites were before to the old. Respect our weakenesse, and they are warrants for the more securitie of our reliefe. Compare the receiuers of them, with such as receiues them not, they are marks of distinction, to separate Gods household from strangers: so that in all these respects the Sacraments are found to bee most necessary.

As all Sacraments are Couenants; and in Couenants there is a restipulation on both parties: so in Baptisme, God hath promised to receiue; Christ, to redeeme; the holy Ghost, to sanctifie: and we for our parts promise to beleeue all this to bee true, and to repent for our sinnes. Therefore he that will assure himselfe of the benefits of Baptisme, must see and looke to it, he doe his endeuors to subdue his temptations, and beleeue the Gos-

pel,

*Baptismus
est: et corporis
vel spiritus:
De spirituali agit
Augustinus
cum ait: Homo
nem te edidit
water, et Christianus
ne edit aqua & spiritus:
Cave igitur hac
duo, aqua & spiritu
dissocias: alterum
ac. epist. al. terum
dum accepit is requiesce.*

pel, living in all answerable sort, every day he breathes in this world.

The Sacrament of Baptisme is received but once, and that is enough, beeing the Sacrament of our initiation, and as it were a matriculation into the vniuersity of Gods church, where Christ onely is taught and learned. But the Sacrament of the Lords Supper is oft to be vsed, and the ofner the better: for in it lieth hid the authout and giuer of life: In it is contained the food of our soules, the strength of our mindes, the comfort of our consciences, and the scale of our saluation. Wherefore vsually more then once, twise, or thrise in a yeare, (which in the Primitiue time was wont to bee, *Panis hebdomadarius*, a weekly Bread) let vs receiue it; let vs receiue oft to our comfort this blessed

Baptismus non iteratur quia est Christianismi natiuitas, semel tantum nascimur: CENA Domini iteratur, quia euocatio est Christianismi, et alimur et sepius iterato viuimus. Vbi Christus ibi omnia, Christus est praesens in sacra Cena, 1. relatione, quoad signa, 2. realiter, quoad communicantes.

Rite communicatur tria necessaria :

1. ut non habeat quod suum est, hoc est, peccatū :

2. ut desitueret quod suū non est, hoc est, gratiam :

3. ut renunciet omnibus rebus quæ Deo displicent.

Thaulerus.

bleſſed Sacrament, and meditate to purpose of the manifold good that commeth thereby; the benefite will bee ours, the glory, Gods; the example, others, if thus wee receiue it: who ſeeing our forwardneſſe in the ſeruiſe of God, will be drawen on to doe the like, and ſo glorifie our Father which is in heauen, which God graunt vs all to doe.

O wonderfull loue of our Lord Ieſus Chriſt! ſtronger then the loue of *Jonathan* to *David*: when theſe two deare friends parted company, by reaſon of *Sauls* tyranny, *Jonathan* gaue *David* his girdle and armour: hee had no better, and could giue no better; & ſo with many teares, and mutuall embracings, took leaue one of another. But our bleſſed Saniour before hee withdrew his corporall preſence from vs, witneſſed his loue

loue to
he tau
wroug
shed, b
comen
for our
our ſec
meat; h
his life

In lu
mercies
ceſſion b
Eliab:

at my
leane
the cho
word,
Baptiſm
the Euc
the poo
his life,
death,
Temple
earth, ch
uen, the
follow
be goeth

loue towards vs, by the word he taught, by the miracles he wrought, by the teares hee shed, by the prayers he made, cōmending vnto vs his peace, for our legacy; his Spirit, for our securitie; his flesh, for our meat; his blood, for our drink; his life for our redemption.

In lieu of these manifold mercies, let vs lift vp our voyce on high as *Elizans* did to *Eliab*: *As the Lord liueth, and as my soule liueth, I will not leave thee.* Where Christ is, the chosen desire to be; in his word, they belecue him; in Baptisme, they put him on; in the Eucharist, they eat him; in the poore, they relieue him; in his life, they follow him; in his death, they trust in him; in his Temple, they glorifie him; on earth, they affect him; in heauen, they enioy him. *They will follow the Lambe wheresoeuer he goeth.*

CHAP.

Vnde illa
definitio
Dyonis. lib.
de diu. nom.
*Amor est cir-
culus boni-
tatis, à bono
in bonum re-
uolutus per-
petuo.*

CHAP. 34.

Discipline of the Church. Obedience vnto it: parts, order in dispensation of it.

FROM the Sacraments of the Church, wee come to the Discipline of the Church. They that liue within the bosome of so famous and religious a Church, as the Church of England is, must not thinke it a matter arbitrary and indifferent, at our pleasure to yeeld or not to yeeld obedience vnto such Lawes, so substantially and profitably made and receiued. Is it a small offence to despise the Church of God? *My sonne,* (saith the wisest King ouer the people of God) *keepe thy fathers commandement, and forget not thy mothers instruction; binde them both alwayes about thine heart, Prou. 6.20.*

*Obedientia
nostra hanc
disciplinam
delicta, ap-
paret ex of-
ficio & fi-
ne Discipuli-
na: Officium
est praeu-
aliam corrigere
fratres pec-
cantes, & si
ad salutem cor-
rectionem non
respiciunt,
penitentia*

It

It doeth not stand with the durie we owe to our heauenly Father, to bee disobedient to the ordinances of the Church our tender mother. Let vs not say, we keepe the commandement of the one, when wee breake the law of the other: for vnlesse wee obserue both, wee obey neither. And what doth let, but that we may obserue both, when they are not repugnant the one to the other, as we may iustly affirme it, of the Discipline of the Church of England?

This Discipline is of three sorts; the first belongs to life, and manners, consisting in priuate admonition, and correction. Christ speaketh hereof: *If thy brother trespassse against thee, goe and tell him his fault betweene thee and him alone. If he heare thee, thou hast wounne thy brother; but if hee heare thee not, sake yet with thee*

vinculis, instar ferarū, quæ alia vatione non possunt domari, ligare; et postquam resipuerint, soluere, inq. Ecclesiæ corpus denovo recipere. Finis uerò est, scilicet fratrum, ædificatio Ecclesiæ, gloria Dei. Illud certum est, ministerium ipsum Verbi et Sacramentorum diu purè custodiri sine disciplina non posse: Zanch. Ep. li. i. pa. 168. Mat. 18. 15. 16. 17.

one or two, that by the mouth of two or three witnesses, enery word may be confirmed. And if he refuse to heare them, tell it vnto the Church: and if hee refuse to heare the Church also, let him bee vnto thee as an heathen man and a Publican.

The second appertaines to Excommunication, and publicke repentance, consisting in binding those that haue grievously offended; or in loosing of them that haue truly repented. Christ likewise speaketh thereof: *Whatsoeuer you binde on earth, shall be bound in heauen; and whatsoeuer you shall loose on earth, shall bee loosed in heauen, Math. 18. 18.*

The third concerneth Ecclesiasticall Ceremonies. The Apostle toucheth it: *Let all things bee done honestly, and by order.*

Concerning priuate admonition and correction, he that will

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will doe good this way, must haue Fidelitie, Courage, Discretion, Patience: Fidelity, not to beare with; courage, to reprove them; discretion, to reprove them well; patience, to abide the leasure of amendment, making much of good beginnings, and putting vp many repulses, bearing with many weakneses, stil hoping, still soliciting, as knowing that those who haue been long vsed to fetters, cannot but halt awhile when they are taken off.

Concerning Excommunication, there be three degrees hereof: The first is a restraint, whereby the sinner is forbidden to partake of the Lords Supper. The second is called, *Excommunicatio maior*, whereby the grosse offender is cast out of the Church, yet vpo his repentance, he may be restored againe. The third is called *A-*

Mat. 5. 24.

2 Thes. 3.
14-15.

1 Cor. 16.
22.

*In admonitionibus dominetur a-
mor non a-
mavor.*

*Nam propter
males bonos
deseramus,
sed propter
bonos malos
sufferamus.
August.*

anathema maranatha, when the Church (all hope being cast away) deliuereth vp a notorious sinner to the iudgement of God.

When instruction will not serue, admonition must take place; when neither, Excommunication must proceed. This must be done, *Magis morum quam nummorum causa*, More for manners then for money sake. Yet there is a moderation, and patience to bee vsed herein. Moderation, before the censure of the Church, against any be denounced. Patience likewise: where excommunication cannot bee duely executed, (whether it bee by the corruption of Superiours, or stubbornnes of the people) the defect of Discipline is to bee supplied with sedulitie of teaching and preaching; and not to thinke there can bee no Church, (as the Anabaptists haue

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haue done) where there is no excommunication ; who for euery small imperfection , as the Pelagians before them, cast men out of their societie, denying they are or can bee of the Church, in whom the least imperfection is found. For this is all one , as to thinke there can be no Body, where there is no member cut off.

But I conclude this censure of the Church, with a sentence of a Father; That with mercifull affection they should dislike, reprocue, and correct, as much as in them lieth , what they finde to be amisse: what they cannot amend, that they should patiently endure and suffer, and in louing sort to bewaile and lament, till either God heere in this world, correct and amend it; or otherwise, in that great haruest in the end of the world, plucke vp all tares , and comming

D d 3

with

*Imperfectio
in terra morientium, perfectio in terra uiuentium:
nā tria sunt loca, caelum, terra, infernus, & habent singula habitatores suos: Caelum solos bonos, Infernus solos malos, Terra solos mixtos.*

** Aug. lib. 3. cap. 2. aduers. Par.*

with his fanne in his hand,
purge the wheate from the
chaffe.

Concerning Ecclesiasticall
Ceremonies: all Ceremonies
are not dead and departed,
but the Law of Ceremonies,
and the Iewish. And as the
Schoole-men say very well of
them: The Law of *Moses* in
the old Testament was mor-
tall; that is, it might be chan-
ged; in the primitiue Church
of the new Testament, it was
dead, but not yet buried; but
to bee buried with honour:
now it is deadly, and cannot
without sinne bee raised vp
from the dead. Ceremonies
of Order & decency remaine
still in the Church. The Spouse
of Christ hath been euer clo-
thed with her owne rites; and
as apparell, so Religion hath
her fashions variable, accor-
ding to times and places; the
necessity therof *T.C.* himsele
layeth

*Ceremonia
quasi ole
anipny pntu
Putat Aug.
alicubi Cere-
monias di-
ctas esse,
quasi care-
monias, à
carando, quia
res sunt qui-
bus ecclesie
minime ca-
rere possunt.
T.C. lib. 3.
pag. 171.*

layeth downe. The doctrine and discipline of the Church (saith hee) as the weightiest things, ought especially to be looked vnto: but the ceremonies, as mynt and cummin, ought not to bee neglected.

Excellent is that Rule Saint Austen giues; In those Ceremonies that wholsome rule is to bee kept: Those things that are not against faith, nor against good manners, and haue something in them to the exhortation of a better life, wheresoeuer we see them ordained; let vs not onely not improue them, but also by praising & imitating of them, follow after them.

Touching the iarres amongst vs in matters circumstantiall, not substantiall; albeit some like hedgehogges, (as *Plinie* reporteth) who being laden with nuts and fruits,

D d 4

if

*In omnibus
spectatur a-
dificatio pub-
licae Ecclesiae,
& scandalo-
rum vitatio:
ut infirmi
non offendā-
tur, alieni ab
Ecclesia lu-
crifiant, &
qui intus
sunt ad pie-
tatem adifi-
centur.
Par. Coll.
Theol*

*Quiesce ma-
gis quā vin-
dictam pro-
curemus, &
veritatem
magis quā
victoriam
queramus.*

*Memores es-
sent refracta-
rii spiritus
inscriptionis
illius in Pla-
tonis sigillo,
Facilius est
mouere qui-
eta, quā
quietare
mota.*

if the least filbeard fall off,
will fling downe all the rest in
a pettish humour, and beate
the ground with anger, with
their bristles: So these nice
and ouerwise nouellists, will
leane our Church, and re-
maine obstinate for trifles,
things in themselves indiffe-
rent, though the Princes au-
thority hath made them ne-
cessary. Yet this is our com-
fort, that our Church doctri-
nally proposeth to vs, what
wee must imbrace and be-
leeue; and the doctrine of the
truth beleueed and embraced
by vs, really demonstrates
that to bee the Church, in
which so precious and sauing
truthes are taught and pro-
fessed. As for the turbulent
and refractary spirits, let *Cal-
uins* rule ouerrule them. All
indifferent things are put to
the disposition and ordayning
of the Church; and there is
no

no essentiall, fundamentall or
materiall difference among
those of the reformed Religi-
on, whose confessions of faith
are published to the view of
the world; howsoever the
precipitate heate, ignorant
mistaking, and inconsiderate
writing of some particular
men, and the diuersity of ce-
remonies, rites, and obserua-
tions, make shew of a greater
diuision then indeede there
is. It is most vndoubtedly
cleare and euident, if we bee
not wilfully blinded, that this
alteration of things in our
times was a reformation, and
not (as our Aduersaries blas-
phemously traduce it) an he-
reticall innouation. But to
knit vp all in a word or two;
Let no man leaue off the cor-
recting of his friende and
neighbour, because hee think-
eth that by so doing hee may
displease him. He is no friend

to himselfe that endures not the reproofe of a friend; after hee hath considered of the matter, hee shall perceiue a good worke is done, because that oftentimes the counsell which they giue vs is more worth then the money which they lend vs.

A certaine man of Athens, asking *Plato* wherein hee should shew his friendship vnto him, answered; Thou shalt aduise mee of all I shall speake amisse, and helpe mee in all I shall doe amisse; because the duty I require of my friend, is that hee shall helpe mee to bee vertuous, and hinder mee from being vicious O diuine sentence worthy of a Christian! If an Heathen could say so much by the light of nature; what a shame is it for a Christian to learne a point of grace in the Schoole of nature. *Learne doe I say?*
Nay,

Nay, refuse to learne what Nature or Scripture can teach them: but reprove they will the reprovour, maintaine the error, and continue therein to their dying day.

This worke of reprovuing is properly a worke belonging to the high Commissioners of the eternall God: If the Minister haue a Commission to redeeme the soule, and rectifie our steppes, (and this is done by the word and discipline) then it is the hearers duty to heare the worde of God cheerefully, and to submit themselues to the Churches censures willingly; to haue our finnes discovered, and our corruptions ransacked, that vpon the sight and sense of them wee may come to hearty repentance, and haue our soules saued in the day of the Lord. *Sinne* (saith *Isaiah*) *is a partition wall betweene*

Iob 33. 24.

Isai. 59. 2.

Lam. 3. 44.

Zeph. 2. 1.

Sancti magna humiliantur de virtutibus quas non habent, quam quod gloriantur de virtutibus quas habent. Beda.

tweene vs and our God. Sinne (saith Jeremy) is a cloud betweene our prayers and Gods presence. Sin is that, that shuts vs out of the Kingdome of Heauen, and so many sinnes as a man committeth, so many bolts and barres hee maketh to exclude himselfe from the glory of the Saints. The consideration heereof, should moue euery one to take a narrow view and as the Prophet speaketh well, to search himselfe, and to sanne all the chaffe that lyeth within him; to consider what hee is by originall sinne, what by actual, and know that euery sinne doth barre vs out of the kingdome of Heauen.

This must bee a motiue to induce euery one of vs: First to humble our selues for the vices wee haue, and the virtues wee haue not; praying vnto God for the pardon of the

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Infuse

the one, and increase of the other. Secondly, to purpose & endeavour by Gods grace to leaue our finnes, we formerly delighted in, and walke euer after in newnes and holines of life; every one hauing a care one of another, and to reprove his brother when hee offendeth; but with this intent and purpose, that either hee may be amended, or others feared from offending in the like. Let all our admonitions bee stamped with the marke and character of loue; yet not to loue so much the person, as to slacke our zeale against the sinne; nor so zealous against the sinne, as wee forget our loue to the person. But this brotherly admonition is cleane out of date, such a *Caine*-like disposition there is in the world. There are many sinners, but few reprovuers. Infuse zeale (O Lord) into the Ministers

Ministers breasts, that they may with all alacrity, charity, and gravity, so carry themselves in this thanklesse office of reproofing, that they feare not the faces of men, or lookes of the greatest. Thy name (O Lord) is blasphemed, thine honour reproched, and violence as it were offered to Heaven it selfe by whole volleys of blasphemies and other execrable impieties; yet where is the man that will pleade thy cause, or call sinne by his name? There is no Baptist to reprove *Herod* for incest: No *Nathan* to touch *David* for adultery: No *Peter* to taxe *Ananias* and *Saphira* for lying: Therefore raise vp (thou great and mighty God) such instruments of thy glory and mens saluation, that will freely tell Iudah of her sinne and Israel of her transgressions. And to this liberty

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berthy of speech, let them
adde loue and compassion; if
neither preuaile in our private
dealings, let the Church take
the matter in her hand, & by
punishing wilfull & refractary
sinners, iudge and reuenge
thy cause: that so sinne by one
meanes or other, may cease to
reigne amongst vs; and her
Kingdome falling (Lord let it
fall euery day more and more)
thy Kingdome of Grace may
rule in the house of Iacob,
and to the ends of the earth.
Amen (sweete Lord) *A-*
men.

CHAP.

CHAP. 35.

*Collection for the poore, wr-
ged by Precept, Reason, Ex-
ample.*

THe last exercise is Col-
lection for the Poore;
this was a Saboth dayes exer-
cise. But it may bee said, that
gathering for the Poore is a
matter of indifferency in re-
gard of any set time, and may
be done another day, as well as
vpon the Lords day. To this I
answere, that *Paul* commands
the Corinthians to doe it, as hee
had ordayned in the Church
of *Galatia*, and that was on
the Lords day; whereby hee
makes it to bee an Apostoli-
call iniunction, therefore ne-
cessary. Very necessary is that
care which is taken in procu-
ring reliefe for the poore, and
it is an excellent ornament of
the Minister if he can say with
Saint

Saint Paul; Warning onely that we should remember the poore, which thing I was also forward to doe. Luther speaks admirable well touching this poynt; *Post predicationem Evangelii, reliqua cura Pastorise, &c.* Next to the preaching of the Gospell, the rest of the Ministers care is to bee mindfull of the poore; for where a Church is, there must needs bee poore, which oftentimes are the disciples of the Gospell, according to that of our Sauour, *The Poore receive the Gospell.*

And scing Pastors are, or should bee Patrons and Proctors for the poore; giue mee leave (hauing no other Almes but *Peters* to bestow vpon them) to plead the case *in vsum pauperum*. If otherwise, the Minister bee well able to giue, hee must giue; and as one saith, he must as well dare

Gal. 2. 10.

Moses praecipit filiis Israel, ut uti offerant oleum Domino, ut luceat nobile in tabernaculo, sic ministri Ecclesiae hortentur fideles, ut in Ecclesiae tabernaculo misericordiae oleum accendant.

*Qui alios ad
bene operan-
dum excitat,
ad bene agē-
dum seipsum
ligat.*

*Beneficentia
ex beneuolē-
tia manare
debet, affectus
tuus nomen
imponit ope-
rituo. Amb.
li. i. cap. 30.*

dare as fari; for Ministers are called *à ministrando*, to shew there is required both exhibiton with the hand, and exhortation with the tongue; which Saint *Gregory* noteth when he saith He that exciteth others in well doing, doth binde himselfe to doe the like, lest hee incurr the censure of *Cato: Turpe est doctori, &c.* It is a shamefull thing in the Teachers, if his deedes reprove his doctrine; as it was in the Priest and Leuite, who could shew others the way, yet themselues *Quinned* the way when they should haue compassioned the wounded man. That our almes may bee acceptable vnto God, three things are chiefly required: First, that we giue with a cheerefull heart; for *the Lord loveth a cheerefull giuer.* Secondly, that we giue liberally; for *he that soweth plentifully shall reape*

reape plentifully. Thirdly, that wee giue without hypocrisie, and vaine glory; for they that giue to bee seene of men, haue their reward heere on earth.

Most excellently that Euangelicall Prophet laid open in one short sentence foure requisites in almes deedes. *Deale thy Bread* (saith hee) *to the hungry*, *Esay 58. 7.* Heere may wee see; First, how wee must giue. Secôdly, to whom. Thirdly, what. Fourthly, of what. First, how. Deale after a wise manner: giue not all, as the lauisher; nor keepe all, as the miser: but giue those things that are to bee giuen; and keepe those things that are to be kept, as the liberall. Secondly, to whom? To the hungry soule, not to the full and lazy: for the one hath no neede of meate, the other more neede of worke. For euery

Da ergo pauperi, ut des tibi: quia quicquid pauperi dederis tu habebis: quod pauperi non dederis habebit alter.
Chrys.

every one is to liue as neere as hee can, of the sweat of his owne browes. Thirdly, what bread? Expedient, refreshing, fit for an Almes. Fourthly, of what? Thy bread, gotten by thine owne hand, and within the compasse of a good conscience.

If you will learne that *Elemosinary* Art, the gainfulst Art on the earth, take example of rich *Booz*, when he releued poore *Ruth*; *Booz* seeing her gleane in the field after the Reapers, hee did not looke that *Ruth* should aske of him either bread or water; but beholding her necessity to bee great, offered reliefe of his owne accord: *When thou art athirst* (saith hee) *goe vnto the vessels, and drinke of that which the young men haue drawne.* So if thou bee rich and well able to giue, stay not so long to open thy purse, till the

*Vos mouent
maximè.
Fides habet
vim attra-
ctiuam, cla-
ritas verò
egressiuam.
Ruth. 2. 9.*

the poore doe open their
mouthes, but giue before
they craue; for although the
tongue be silent, his necessity
speaketh, especially if hee bee
such a poore Housholder
that cannot begge for shame:
yea hee had rather dye then
begge, as an Italian did not
many yeares since heere in
England; who (though hee
had many Gentlemen very
beneficiall vnto him for his
learning and witty conceits)
rather then he would make his
wants knowne, dyed for hun-
ger, and left this writing be-
hinde him on a deske in his
study: *Heuperco in medio ami-
corum*; Alas, I perish in the
midst of my friendes. It was
his owne fault not his friends
to dye for hunger rather then
hee would aske reliefe. Such
shamefastnesse couereth ma-
ny a poore mans face, that hee
had rather dye then begge.

True

True mercy hath an open hand, and conceives as much or more pittie by seeing their wants, as by hearing their plaints. She doth not adiourne and put off her good deedes till another time, or rate the poore with an vnkinde word; Packe hence and worke for thy liuing; but if she can giue sence doth giue, and shewes her selfe cheerefull when she cannot bee liberall; and God crowneth the goodnes within where hee sees not good deedes without.

Againe, Boaz gaue not niggardly but liberally; for hee refreshed her with victuals, till the haruest was ended: so all rich men ought to be liberall according to that measure God hath blessed them withall. As the haruest is great in spirituall things, and laborers few: so the haruest is great in temporall things, and the labour.

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labourers as few : because as ignorant people are the harvest of learned men ; so the poore sort are the harvest of rich men ; therefore as we are to lay out our talent of knowledge to the benefite of the one ; so they are to lay out their talent of bounty to the behoofe of the other. As rich men are the object of enuy : so poore men are the object of mercy, and all mercy is either in giving or forgiuing ; if wee practise the first, God will performe the second.

Wee haue a notable President of this bountifull dealing in *Zachens*. *Dimidium bonorum meorum, do pauperibus*: Halfe of my goods (saith hee, *Luk. 19. 8.*) I giue to the poore. Euery word in this sentence yeelds a lesson of Charity. First he saith, halfe : The Baptist would haue him that had two coats (*Lu. 3. 11*)

to

*Regula au-
rea dirigen-
s cor, ps, opus :
cor, Erote
misericoor-
des : as, Non
iudicare : o-
pus, Date.
Dan. 4. 24.*

*Donum, do-
nans, recipi-
ens, tria ne-
cessaria in e-
leemosyna.
Donum com-
mendat duo,
quantitas,
Dimidium ;
qualitas, bo-
norum : Do-
nantem duo,
fidelitas, me-
orum ; libe-*

valitas, do:
Recipientem
describunt:
duo, egestas
& plurali-
tas; egestas
in signifi-
co, pluralitas
in consigni-
cato huius
nominis,
pauperibus
 Luke 19. 8.

2 Cor. 9. 6.
Nō dixit qui
dat, sed qui
seminat, ut
ad retribu-
tionē species
messisq; re-
corderis, &
discas quod
plura recipi-
as quā das:
neq; dixit
largiter me-
ter, sed in
benedictioni-
bus, quod il-
lo multo ma-
ius. Chryl.
 in hom. 19.
 in 2. Cor.

to giue one: wherefore that equality, where the plenty of some supplyeth the scarcity of other some, is Christian and not Anabaptisticall; and that inequality, where some doe iurset and others doe hunger, is not Christian but diuellish. This liberall parting of halfe that wee haue, taxeth the miserable neereneſſe of those that weigh out a dramme of charity for a pound of pover-ty, whereas the Apostle saith; (what couetous Churle doth belieue it?) *Hee which soweth sparingly, shall reape sparingly; and hee which soweth bountifully, shall reape bountifully.*

In this distribution, equall are the mindes of the faithfull, though vnequall their meanes: for the workes of Charity are not measured by the greatneſſe of the giſt, but by the goodneſſe of the

the heart. And, *The Lord
loveth a cheerefull giver.*

*Dat bene, dat multum; qui dat
cum munere vultum.*

Let the rich bee liberall, in
giuing that hee hath, and the
poore willing to giue that he
hath not; nay, (saith Saint
Austen) the poore mans
almes is more to bee esteemed
then the rich mans; for the
rich man giueth, relying vpon
his abundance; the poore
depending vpon Gods pre-
cept. If it were left as an ar-
bitrary matter, to giue, or not
to giue; many of the richer
sort would giue nothing at
all: As the Sunne moueth
slowest when it is highest in
the Zodiacke; so men are e-
uer slackest to giue that are
highest in estate: and as the
lighter ballance euer moun-
teth highest; so the meaner
sort are commonly taxed hea-
uiest, according to our Pro-

E c uerbe,

uerbe: Deuce Ace, cannot;
Sife Sinke, will not; Quater
Trey he must pay.

If there bee a collection to
be made in the Church, there
must be some long Oration to
prepare them to so good a
worke; if pressed in particular,
they come in with vnrasona-
ble scising, great losses, small
dealing, houshold charges.
To be short, they are very in-
genious and full of inuention
to giue as little as may bee,
& that little as hardly drawne
from them, as a rib from their
side; iust of *Peters* minde,
when hee cryed to our Sau-
our: *Master pittie thy selfe;*
so they will pittie themselues
though they oppresse others.
Thus ones profit is anothers
disprofit.

*Vnius com-
pendium al-
terius dispē-
dium.*

Go to now yee rich men,
take heede and beware of
pinching and cruelty, and in-
treate the Lord to giue you
Chari-

Charity the true Character of
a Christian; you are but Ste-
wards to lay it out, you are not
Lords to lay it vp; make you
friends of the wicked Mam-
mon while you haue time, for
your time is not for euer, and
perhaps it is not long: there-
fore heauen not your selues in
this world; but lay vp your
treasures in heauen, whither
you can haue no direct and
ready way, till you haue got-
ten the Moone vnder your
feete, I meane this present
cuill world. You are in the bo-
dy of the Church, as greater
veines in the body of Man,
which therefore doe abound
with blood to giue supply of
blood to the lesler veines:
You are as the Sunne in the
heauen, which shines not to it
selfe but to the good and
comfort of inferior Creatures:
You are as fountaines in the
earth, to flow abroad & water

Ec 3

the

*Pura verbi
predicatio
est nota ve-
re Ecclesie
in genere,
sed charitas
est nota veri
Christiani in
specie.*

*Via celi
pauper, per
quem veni-
tur ad patrē,
Incipe ergo
erogare, sicut
vin deniare.*

*Meliori ma-
ior affectus,
indigentiori
maior effe-
ctus tribuen-
du. Bern.*

the drye and barren grounds,
If *David* for *Ionathans* sake re-
warded his sonne *Mephisbo-
seth*; what fauour ought we
to shew to our brethren for
Iesus sake? In euery place you
may finde some *Mephisbo-
seth* or other, some poore,
lame, and weake Christian:
Oh bee not weary in doing
good vnto them; goe for-
ward to wish well, and doe
well to the Saints for Christs
sake; and experience shall giue
you prooffe of the Lords loue
and blessing vpon your soules
and bodies, and all that you,
haue and vndertake. His
Saints shall loue you, his ser-
uants shall pray for you, that
you may finde mercy in that
great day; and when you
haue runne out your course,
and your iourney is at an end,
the LORD shall then
gather you to your Fa-
thers

thers departed in the faith of Christ; and set on your heads a Crowne of eternall glory.

Secondly, *Zachens* saith (*goods*;) this accuseth their pride and delicacie that think nothing good enough for themselves, and the worst too good for the poore. Such a forbidd basenes haue many in giuing their almes, that the sowrest beere, the mouldiest bread, the rottenest ragges, are all they can spare for the needies thirst, hunger, and nakednesse; and yet these men are as laushing in their owne expences, as pinching in the poores necessities.

Will CHRIST allow these accompts at the latter day, and dismisse them with a *Quietus est?* Item so much spent in feasting and reuelling; so much in attiring and priding, and so

Ee 3 much

O qui multum expendunt in inanibus, quam parum in pauperibus.

much in lawing and quarrelling; so much in Chambering and wantoning; so much to robbe *Naboth* and spoyle the Leuite, and so at that fearefull day of audit they shall bee conuicted, no lesse for the abuse of Gods benefits, then for neglect of the Poore, and after conuiction, sent vnto condemnation: *Goe ye cursed into everlasting fire.*

*Terrent me
hadi ad si-
nistram con-
stituti, non
quia vapue-
runt sed quia
non pauperit.
Nazianz.*

Tell mee O man, tell mee, to whom dost thou giue? to him that will restore it againe? What will thy belly restore? Corruption: What Vaine-glory? Enuy: What Couetousnesse? Care: What Prodigality? Beggery: What Enuy? Hell fire. These bee the debtors that will pay thee home with many pounds of paine; vnlesse the booke be crossed by him which paid that hee neuer tooke. Where

is

is the fruit of thy labors thou wretched worldling? Is it in heauen? It cannot bee there: for thou makest no prouision for that place, when thou liuest on earth. Thy riches of iniquitie made no friends to receiue thee into those euerlasting mansions. For comfort in this world, where is it become? All the fruits of thy labour thou leauest to another, who is gladder of thy liuing, then of thy life, and more diligent to enter into thy coffers, then to interre thee in thy coffin. Oh that men would remember this before the cold graue hold their bodies, and hot hell burne their soules. For the one place is as sure as the other, and so shall they finde it, that liue and die in this cursed crime of couetousnesse, without any repentance. If you will not belecue mee, beleene the Apostle, whose terrible

E c 4

sen-

*Quomodo
hoc fit? Tex-
tus nō habet,
Pauperes
vos recipiāt:
sed simplici-
ter, ut cum
defeceritis
recipiāt vos.
Ecqui reci-
pient? Pater,
Filius, ac
Spiritus san-
ctus, qui nos
recipient in
aeterna taber-
nacula: non
quia libera-
litas est re-
ceptionis cau-
sa, ac meri-
tū, sed quia
est eius nota
ac signū: non
quia est me-
diū per quod
recipiemur,
sed quia est
testimonium
secundū
quod recipi-
emur, Ren.
Clau. Theo*

1 Cor. 6. 10.

Eccles 34.

Isai 61. 8.
Ex respici
holocaustū.

Zacharus fa-
tetur, hoc est,
pietatis: re-
stituit, hoc

sentence stands as a brandi-
shed sword at the gate of hea-
uen, to drive worldly men fro
enjoying the least ioyes there-
in. *No couetous* (saith this cho-
sen vessell) *shall inherite the*
kingdom of God. Thirdly, *Za-*
chens saith (*my;*) this condem-
neth those that giue none of
their owne, which the Wise
man iustly reprobeth: *He that*
sacrificeth a thing wrongfully
gotten, his offering is ridiculous,
and the gifts of the vniust men
are not accepted.

Many do *Peter* robbe, that
they may *Paul* roabe; and
with some vniustly deale, that
to others they may reach ali-
berall doale. This is to sacri-
fice a child in the sight of his
father; a sacrifice the Lord ab-
horreth with the deepest dis-
daine.

Fourthly, *Zachens* saith, *I*
gine. This checketh those that
passe off wel doing till to mor-
row.

row.

rowe, as the niggard in the *Proverbes*, or adiourne it till the day of his death (as many men doe) wheras death is our *Consummatum est*, a full pause and period when no man can worke any farther.

I am perswaded, more is giuen by the dying, then by the liuing; and therefore the poore would bee the better prouided for, if more rich were taken out of the world; and the rich should haue a good turne by it (who fearing they should want before they doe die, if they bee taken away whiles they be rich, are so discharged of that feare.)

The funerall beneficence of those who giue little or nothing at all their life long, (far be it from me to speak against the laudable custome of bequeathing goods to godly v-
ses) the liberality I say, of those men, that are so hard-hearted

*est equalita-
tu: dabit, hoc
est, chari. a. in*

*Iudicium
Dei est, ut in
eo, in quo
quis deliquit
puniat, ut
semper indi-
gnat qui sem-
per in digeri-
tiam timet.
Pet. Raven-
in serm.*

*Diuitia qua-
si de vitis.
Nomen idem
vitis diui-
tibus datum.*

*Id ipsum quod
homini tri-
bueris, Deo
tribuitur,
quia homo;
Dei simila-
chrum. Laet.*

in their liues, & open-handed at their deathes, is vsually no free and gratuitall, but a formall and extorted gift. Formall, in doing as others doe. Extorted, to stop the cry of an accusing conscience for so many wrongs done vnto others: for commonly, where is much wealth, there is much wrong. *Vitia* and *diuitia* are so neererly allyed, they seldom go asunder.

The vitall Beneficence, is that which is acceptable to God, and comfortable to man. Acceptable to God; the Lord hath giuen the poore a bill of his hand, to receiue that right which is due to himselfe in these words: *Whatsoener men do to one of these little ones, they doe it to mee.* Comfortable to man, whiles they giue testimony of an vnfaigned faith in Gods prouidence, and vndoubted loue to the brethren.

A

A testimony, they trust in the living God, and not in vncertain riches: a testimony of a good conscience, that feedes of well doing: it is the fruite of righteousness, and ever bringeth forth peace and ioy; in these three stands the beginning of eternall life. And that which is not the least comfort, they haue the benefite of poore mens prayers, which otherwise they would want. Admit their prayers whom thou hast relieved, bee not acceptable to God; yet as *Abels* blood did cry for vengeance against *Cain*: so the almes-deedes themselves shal goe vp into the presence of God for *Cornelius* actes.

We are charged in the Gospel, to carry lights in our hands. Funerall beneficence carries it behinde our backs; and when the light of life is burnt to the socket, many there

Claude eleemosynam in sinum pauperum, & ipse orabit pro te

Lumen ante porta, per quod bona opera facta in hac vita intelliguntur, ne lumen post

post te ferat,
 expectans
 illud tempus
 in quo post
 obitum tuū
 multi paup-
 eres ex sul sti-
 tia tua indu-
 entur. Mors
 vitam sequi-
 tur, & ita
 ut vixeris
 morieris: pi-
 usquam ergo
 vita tua fi-
 niatur, hæc
 lumina bo-
 norū operum
 te ipsum co-
 mitentur:
 ante te eant,
 ut videas
 velle, ne de-
 uia insequa-
 ris. Stet in
 locum.

there be that offer the snuffe;
 and doe ye thinke such a stin-
 king sacrifice is fit for the
 Lords nostrills, and that the
 Lord will accept the reffuse of
 our table, when wee haue
 crammed our selues, and added
 such sinnes?

Riches are not giuen of God
 to be instruments of madding
 and franticke desires; nor coa-
 ches, to draw the owners to
 sinfull pleasures; nor fuell, to
 feed the fire of lust and intem-
 perance; but rather amidst the
 heape of riches, should shine
 out our modesty, frugality, so-
 brietie, charitie, and pietie to-
 wards God the giuer of all.
 It is not praise to bee rich in
 wealth of the world; but it is
 a glorious thing to bee rich in
 good workes, to doe good vn-
 to all, or to as many as we can,
 and from our daily allowance,
 euer to lay somewhat aside, to
 releue those that haue need
 of

Hoc nempe
ab homine
requiritur,
ut profiti si
fieri potest
multis, si mi-
nus, paucis :
si minus, pro-
ximis : si mi-
nus sibi. Sen-
de vit. beat.

Renowned was the Primitive Church, for this excellent vertue of charitie. The Christians in those daies, some gaue all their substance, some part of it to relieue the poore, whether strangers, or of their own countrey.

It cannot be spoken, how
much

Euseb. lib. 4.
de vita
Const.

much *Constantine* the Emperor distributed to poore householders, orphans, and widowes.

Euagrius.

By the bountie of *Iustinian*, many hospitals were built and erected.

Hieron. in
Ep. ad Heli.

Exuperius (a worthy Bishop) in the time of a famine, sold all the vessels of the Temple, and laid out the money to refresh many a hungry soule,

Greg. epist.
29.

Paschasius, another Bishop, sent a great masse of money to feed the poore that shamed to begge.

Camd. in
Brit. in C6.
Lincoln.

Amongst these reuerend renowned Bishops, I may not forget our late worthy Archbishop *Whitgift*, who in his life was a peerelesse Prelate for pietie and learning in our dayes; in his death verified that which *Ambrose* spake of *Theodosius*, I loued the man, who when he was to be loosed out of his body, was more troubled

bled for the safetie of the Church, then for the recovery of his owne health. This good man was so good to the poore, that the French Leiger Embassador in England, called *Boys Siff*, enquiring what workes the Arch-bishop had published, (for that he would willingly reade his Bookes, whom in conference he found so graue, godly, & iudicious.) When it was answered, That hee onely published certaine Bookes in the English tongue (although it bee very well knowen to many who were neere vnto him, that hee left diuers learned Treatises in written hand well worthy the printing) and that it was ther-vpon incidently told the Embassador, that he had founded an Hospitall, and a Schoole, he vsed these words: *Profecto Hospitale, ad subleuandam paupertatem, & Schola, ad instru-*
endam

Ambrosij
dictum de
Theodosio.
*Dilexi virū
qui cum de
corpore sol-
ueretur, ma-
gis de Eccle-
sie salute,
quam de cor-
poris sui in-
colamitate
angebatur.*

Sir George
Paule Kn.
in the life
of Archbi-
shop Whit-
gift.

Zozomen
lib. 6. ca. 16.

*Sacra sacris
tradenda, nō
secularibus.*

*endam iuuentutem, sunt optimi
libri, quos Archiepiscopus con-
scribere potuit.* Truly, an Hospi-
tall to sustaine the poore, and
a Schoole to traine vp youth,
are the worthiest bookes that
an Arch-bishoppe could set
forth.

The Galilexans (as *Julian*
the *apostata* called the Chri-
stians) did not only maintaine
their owne poore Countrey-
men, but many strangers be-
sides.

And this is most memora-
ble, and commendable of our
first predecessors in the Chri-
stian faith, that when the re-
uenues of the Church were
enlarged, and the fidelitie of
the disposers of them suspe-
cted; it was enacted by Law,
That Ecclesiasticall goods
should bee diuided into foure
parts: one whereof was as-
signed to the Ministers of the
Church; a second, to the poore
bre-

brethren ; a third, to repayre holy houses; a fourth, to needy strangers. The Canons and Decrees are to be seen touching this matter. And so to the poore, two parts were due; if this would not serue, they added a third, detracting it from the reparations of the church, that the poore, the living temples of the euerliving God, might be sufficiently comforted.

*Illud erat
tempus offe-
rendi, hoc,
auferendi.*

Alas, alas, how doe we degenerate from the ancient pietie of those pious dayes ! The care of the poore is for the most part vtterly neglected, that of two portions in times past giuen to the poore, there is nothing now left. The third portion proper to Ministers, is so cut and curtailed, that if *Paul* were now on the earth, hee would not commaund Church-men to bee giuen to hospitalitie, vnlesse they had

unde,

vnde, that they might doe it *abunde*, as many would, if their meanes were answerable to mindes: but now there is not so much left (in a number of places, and some of the greatest charge) as to relieue their owne household, much lesse their poore neighbours.

If the wages of the labourer, the poore labourer, may not remaine with a man, but hee must haue it truely payed him, or else God will bee angry, and the teares and sighes of his family at home, of wife and childrē, ascend into Gods sight, complain of the wrong, and crie for punishment: O what will the detaining and withholding of the right of the Church, the wages of the Minister, whereby Gods seruice is basely performed, and his glory greatly blemished, doe, and worke against such withholders!

If

If wee knew what a soule were, & what saluation meant, would we thus vse the men of God, that bring such heauenly treasures to the sonnes of men. It is a German prouerb, would it were Englands practise, That wee must bow our knees to the tree that giues vs a shade. How then should we regard and reward the Embassadors of Christ, that giue vs shade and refreshing out of the groue of Gods word, against the burning heate of concupiscence, tentation, and persecution?

And as for the fourth part of the Churches goods, which was appointed to builde and repaire Churches and Chapels: this part is likewise kept back; and so all the foure parts are shared in a maner amongst them that haue least right to them: but they prosper thereafter.

Truely

Truely, it is fearefull to see mens backwardnesse to doe any good for the Church. Were God without an house, till they built one, that wil not vphold one already built, it would be long. How can they say, they desire his dwelling among them, and his presence to their comfort? No, no, they are farre from feeling the true vse of Church-meetings, that thus hardly, or not at all, are drawn to any contributions for them. Marke the state of our times, and see if we haue not many *Tobiabs*, and *Eliafishs* among vs, who dealing together in all vnrighteousnesse, conuey the portions of the Leuites by little and little from the Church, that all may come to ruine and vtter confusion in time. They must haue the tithe Corne, and Glebe land, peraduenture the house also for a Dairy; and their co-
fin

fin *Eliaſſib* the Miniſter there,
ſhall haue the tithe Geefe, and
Egges at Eaſter.

They would haue vs to feed
the flocke, and they will not
let vs eate of the milke; but
their owne breasts runne ouer
with milke, and their bones
are ful of marrow. They would
haue vs to plant the vineyard,
and not to taſte of the fruite;
but they will be drunke with
the grapes thereof. They
would haue vs neuer to be out
of the Temple, and not to en-
ioy the offerings; but they
muſt licke vp the oyle of the
Temple.

Thus their couetouſneſſe,
their intollerable couetouſ-
neſſe robbes both poore and
Prieff, cuts away the wings of
Charitie, and filleth this land
with Idolatry. *Quid niſi vota
ſuperſunt*; There is no hope
left for reformation: there-
fore our onely refuge is prayer
and

*Qui vende-
rit vi-
tam ſuam
iſe non con-
ſeuerit? Ea-
rū ſunt fr̄s
Eli, quorū
ſuerunt la-
bores. Baſil.*

and supplication.

But I end this poynt with a sweete deuout Father of our Church (Bishop *Babington*, late Bishop of Worcester;) O Lord, O Lord, in mercy forgive the sinnes of the land, and the iniquitie of thy people, deseruing iustly the losse of thy word, and sweet libertie of their consciences; and yet, yet shew fauour: for thy mercies sake raise vp workemen that are able to feede thy people as they ought, and either couert or confound these Church-robbers, that fauour nothing but their own gaine; that taking thus daily away the rewards of knowledge, endeavour the death of thousands thousands of soules, which thou hast created.

Stirre vp *Nehemias* thy faithfull seruant, to redresse this sinne, and to settle things carnall, as shall bee fit to them
that

that
ben
be th
pastur
for eu
Amer

Med

T
ratio
with
whic
fittes
Set
bou
H
that
dilig
wee
mul
this

that sowe spirituall, that God
be not mocked. So wee that
be thy people, & sheep of thy
pasture, shall giue thee praise
for euer for so great a mercy.
Amen. Amen.

CHAP. 36.

*A generall Exhortation to
Meditation.*

THE Apostles Exhortation
doeth best fit this Medi-
tation. *If you then bee risen
with Christ, seeke those things
which are above, where Christ
sitteth on the right hand of God.
Set your affection on things a-
bove, not on things on the earth.*

Col. 3. 1. 3.

Hee speakes conditionally
that hee might excite vs to a
diligent triall of our selues, if
wee be in the faith, or no. We
must looke well vnto it; by
this, by this precious faith a-
lone

*Vixi, et quē
dedicavi cur-
sum mihi,
Christe per-
egi:*

*Vixi dū vo-
lui, volui dū
Christe vole-
bas.*

*Inveni por-
tū, mors pec-
catūq; fa-
cesse, &c.*

lone (O that the world would see the necessitie of faith, and vse all meanes to attaine it) wee are made partakers of Christs blessed merits and benefites; in assurance whereof, when all lyes a bleeding, and those two great friends are parting asunder, wee may cry on our death-beds:

*I'ane liu'd and done the course
my Saniour gaue me:*

*Liue whilst I would, and would
whilst he would haue me.*

*Vau't sinne and death, I'au
found the port shall saue me.*

Secondly, the Apostle speaks in this conditionall tearme, *If you be risen with Christ, &c.* to shewe a reall reffication of our communion with Christ: because, if any man bee truely risen with Christ, the same seeketh and thinketh on the things aboue. Learne therefore in this world to be aboue he world; and as you beare a
body

body about you, so let the soule flie vp as a bird to the holy and happy hill of eternitie. And as the beames of the Sunne, though they touch the earth, and giue life to these lower creatures, yet are still in the body of the Sunne, from whence they are darted: so the soule, though it dwel and bee confined (as *Philo* speaketh) either within the filme of the braine; or in the heart of these our bodies, and conuerseth with the senses: yet *Haeret origini sua* (saith *Seneca*) it still aspireth vpward, and there will haue her being, whence she hath her beginning.

Though the faithfull be in the world, they are not of the world, but are like pearles in a puddle: They keepe their vertue still, much more performing that by the light of grace, which *Anacharsis* did by the glimpse of nature; who

Ff

being

*P̄y tanquā
margaritae
in coelo.*

being at Athens, (as *Erasmus* writeth) in which citie it was an exceeding hard thing to be a good man: *Nihil tamen de sua severitate remisit*: He diminished nothing from his gravitie: so the righteous doe much lesse impaire any thing in their goodnes, by dwelling in places of badnesse.

The gate-house, and out-rooms of a Noble mans palace, are no way befitting his children to sit in; for there lyes the dung, and the soilage, hogges, horses, and hounds, groomes and inferiour persons are there conuersant, and abiding to give attendance on brute beasts, and base offices. But sonnes so highly descended, of celestiall noblenesse, the first borne, whose names are registred in heauen; and whose soules (being infants of light) receiue their lustre and brightnesse from

from the Sunne of righteousness; such generous and glorious personages as these are in very deed, passe by in haste those homely houses, and vile senting places, and goe on till they come to the palace it selfe, and there doe abide as in their own proper dwelling. What is this world else, but as it were certaine out-houses, and the suburbs of that illustrious citie of heauen? What is this world else, but a place full of all kinde of filthinesse, saouring worse before the pure presence of God, then a dead carrion that lieth in the ditch, can smell in the nostrils of man? The sonnes of God take no delight to sojourne herein, *but growne earnestly desiring to be cloathed upon with a house which is from heauen.*

O soule, as yet thou hast an house; but know for a certaintie, within a while (it may bee

Ff 2

this

*Tolerabilior
est canis putridus fœtēs
coram hominibus, quàm
anima peccatoris fœtēs
coram Deo.
Hug. lib. de
bon. consc.
2 Cor. 5. 2.*

this night before to morrow) this thine house will fall; and vlesse thou before hand provide thee an other, thou shalt be exposed to the wind, raine, and cold, which none is able to endure. But happy and thrice happy is that soule which can say: *We know, that if our earthly house of this tabernacle bee destroyed, we have a building of God.*

As for these earthly things here present, they are transitory shadows, vanishing vapors, and ruinous walles; we are entered into a iourney, where our house stands prepared for vs; a house wee shall euer enioy, without any paying fine or income. Our tabernacle on earth is such a sojourning place, *vt tellum habeat, non fundamentū*, saith Bernard. It hath a couering, but not a foudation: to warne vs, that howsoeuer in this life we haue aboue

vs the protection of God as a
couert for the storme and the
raine, yet beneath there is no
foundation, whereon we may
seate and settle our selues, but
with *Abraham, Isaac, and Ia-
cob*, we are to looke for that
Citie which is aboue, hauing
both a roose, and a foundati-
on: the foundation is the sta-
bilitie of eternall blessednesse;
the roose, is the consummati-
on, and perfection of the
same. Our bodies wherein our
soules doe dwell, are earthly
tabernacles, whose foundati-
on is in the dust; euery storme
of trouble doeth impugne it;
euery paug of sicknesse doeth
weaken it; subiect to feeble
frailties, and infinite casual-
ties. Such a tabernacle the
Lord of life dwelt in, that hee
might haue the more feeling
of our infirmities, and we the
more comfort of his mercies.
And as this tabernacle of

Ff 3

Christ

Esay 4.6.

*Quae stabi-
litas in mū-
do instabili?
Quid enim
est totus mū-
dus nisi pun-
ctum, teste
Seneca? nisi
punctū pun-
cti, teste
Boethio?
imò verissi-
mè nihil est:
& si aliquid
est, mare
magnum &
spatiosum
maliarū est.*

*Miser homo
quē vnus pu-
lex pungit,
quem vna
sebricula
rapit, quem
vna nox in-
fernis fran-
git: quid fa-
ciat cum De-
us legiones et
exercitus
mitteret?*

Christ was cast downe, by that cruell and cursed death of the crosse, and raised the third day by his owne proper power: so these bodies of ours shall be cast downe by one death or other; but they shall rise againe by the power of Gods Spirit, and stand vpon such foundations as can neuer bee shaken; an euermlasting tabernacle shall wee haue in that holy hill of Sion, whose Prince is Veritie, whose Lawes are Charity, and whose limits are Eternity.

*In earth what so delights, are
toyes in fine.*

*In heauen is the true good euer
during.*

*Leaue these same earthly things,
to earthly swie:*

*Reioyce in beauen, let things di-
uine be pleasing.*

The fore-sight of this exchange, that wee shall leaue earth, for heauen; an house of clay, for an house of glory, should

*In terris
quæ unquam
perire possunt.
omnia iungat.
In celo sunt
vera bona et
durantia
semper.
Terranis igitur
terrena
hæc lingue
porcis.
Latemur celo,
placeant
caelestia nobis.*

should make vs wary to keepe
cleane our bodies, since these
must be changed, & be made
like to Christs glorious body.
When death hath folden this
earth in earthen sheetes, and
wasted the corps to dust and
ashes, the Lord shall say to the
graue, *Be opened*; that as hee
called the widowes sonne out
of the coffin; so will hee call
vs *ex cœmeterijs terra*, out of
the chambers of sleepe, and
bring vs to his owne glory.
Christians, when they depart
this life in faith, and in the co-
uenant, dead vnto nature, are
borne vnto glory; consumed
in earth, are consummated in
heaven.

The husbandman hath great
care for that corne which is for
his seed. Our bodies are the
seed of the resurrection. The
house-wife wil keepe fine and
sweet, those vessels which are
for the table: our bodies are

Luke 7. 14.

*Christiani
cū discedunt
ex hac vita
in fide, et fa-
deve prius-
tū cum mo-
riuntur con-
summantur
cū consu-
mantur.*

Phil. 3. 8.

*Non est via
ad regnum
sine primi-
tivi regni, nec
sperare po-
test caeleste
regnum cui
nec supra
propria me-
bra regni ve-
datur. Bern.*

or should bee vessels of holi-
nesse; the Temple of G O D
should bee kept cleane and
comely: our bodies are the
Temples of the holy Ghost;
therefore should be heedfully
looked vnto. And for matters
of this present world, for
which wee toyle and moyle
our selues to liue a short sea-
son, wee should with *Paul* ac-
count them but losse for the ex-
cellencie of the knowledge of
Christ Iesus our Lord; for whom
wee must be content to suffer the
losse of all things, and count
them but doun, that wee may
winne *Christ*. Walke we should
from vertue to vertue (forsa-
king our selues, and all the
wide world) till wee come to
those many mansions in our
Fathers house.

By Predestination, Christs
blessed merites, and the holy
Ministry, hee made vs fit for
that mansion: but by his glori-
fication,

fication and intercession, hee prepared that mansion for vs; wherein, when once we haue taken a reall possession, we may say as *David* once said of the earthly Ierusalem: *Our feste shall stand in thy gates, O Ierusalem.* O heavenly Ierusalem, thou art our rest for euer, here will we dwell; for wee haue a delight heerein. Wee are to looke higher then the earth, & set our hearts on the things aboue the clouds, as the Apostle puts vs in minde: *Our conuersation is in heauen. from whence also we looke for the Saviour, euen the LORD Iesus Christ, who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdne all things vnto himselfe.* Our conuersation then must be in heauen, and the life of this conuersation is hope; by the which

Et 5

we

Psal. 122. 2.

Phil. 3. 20.
21.

wee looke for a Sauour, euen the Lord Iesus Christ; and the ground of this hope, is faith, by which wee are assured that hee shall change our vile bodies, and make them like to his glorious body: like in qualitie, though not in equalitie.

The reason of this faith, is his power, by which hee is able to subdue all things vnto himselfe; so that if wee acknowledge (which of necessitie wee must acknowledge) the power of him who is able to subdue all things vnto himself, we cannot but beleue the resurrection of the body; the whole reason of this act, is in the power of the agent. If we beleue the resurrection of the body, we cannot but look for the comming of our Sauour Christ. If wee looke for the comming of our Sauour Christ, wee cannot but haue
our

*Tota ratio
facti in po-
tentia agen-
tis.*

our conuerſation in heauen.

In the meane time, wee are to prepare our ſelues for this day of the Lord; following the aduice of him that was ſo neare and deare vnto Chriſt: *Labour not* (ſaith hee) *for the meate which peritheth, but for that meate which endureth vnto euerlaſting life, which the Sonne of man ſhall giue vnto you.* He doeth not forbid men to labour for thoſe things that pertaine to this temporall life, but admoniſheth to preferre thoſe things that belong to eternall life. It is a negatiue which doth not ſimply deny, but by way of compariſon. So when he ſaid to *Martha*: *Martha, thou careſt, and art troubled about many things, but one thing is needfull:* He doth not condemne *Martha* her diligence in receiuing of him; or the office of ciuilitie which is to bee ſhewen to ſtrangers: for it is com-

Iohn.6.27.

Luke 10.41
42.

Gen. 18.

commended in *Abraham*, and prescribed vnto vs; but he teacheth her, shee ought not so to bee occupied about these outward complements of humanitie, that in the meane time shee neglect that maine duetie of Christianitie which her sister *Mary* attended vnto. So then the drift of that comparative speech, is to preferre heavenly things before earthly.

By meat in this text our Sauour vnderstandeth any thing in generall, whether earthly or heauenly riches, pleasure, or glory; or Christ, and all the treasures of grace inclosed within Him. And marke I beseech you, he doth not say, Labour for that meat which endureth to euerlasting life: but first, *Labour not for the meate which perisheth*: signifying heereby, hee would first haue our minds and cogitations

*Hoc igitur
nostrum, re-
liqua que
sunt huina
vita, parer-
ga. Tols. de
con. enlu
Euangelist.*

tations to bee loosed from earth, before they can be fixed in heauen. For there is no tree that hath taken such deepe roote in the ground, as our mindes haue done in the things of this life: and therefore suffer the words of exhortation at the hands of a Father, *Te admono, &c.* I admonish thee, that these delights of the world be not taken for great and true good things; & that thou wouldst belecue, these earthly things are not only deceitful, because doubtfull; but also ensnaring, because pleasing. Whereas contrariwise, if wee would consider what great things are promised in heauen, all things below would seeme base, worthless, vnworthy our seeking: for they are either *fumus*, or *fumus*, a vanitie or vexation, as the Preacher saith: *Nuga*, and *delirium*, a folly and madnes,

Eccles 5.19

as *Nazianzen*; a shadow, ora dreame, as *Chrysostome*; yea lesse then both; *adixij. adu. i. adu. i. adu. i.* nothing and nothing worth, as *Plato*. Yet who can bring men to value them thus, when they minde so earthly things, as if they were made all of earth, and had nothing to doe with heauen, nor the things of heauen?

Not vnlike they are the Ostridge, that seemes to haue the wings of an Eagle, yet neuer flies vp: so they seeme to haue the soule of a man, but not the thoughts of a man that should soare aloft to the heauens, from whence it had her beginning.

We see the vapors to ascend on high, the plants to shoote vp on high, the trees to budde out on high, the surges of the sea to mount on high, the nature of the fire, to rise on high; onely miserable man groweth down-

downeward, and is brought lowe, by reason of the fraile feeble flesh, which is but earth, commeth from earth, liueth on earth, and returneth to earth. Mans soule (saith that great Philosopher, which spake rather like a Diuine thē a Heathen) is *Alata*; take heed it bee not *frustra alata*, who hauing wings like a bird, neuer flies into the aire among birds, but keeps belowe amongst beasts. And as a bird, if she haue her wings intangled with bird-lime, shee may stay on the earth, but cannot flie vp on high: so the men of this world, hauing the wings of their soule, the mind and the will, hindered by the bird-lime of earthly things, in vaine doe they heare, *Suscepimus corda*, lift vp your hearts: they pray vnto God, heare the word, receiue the Sacraments, and performe other duties of reli-

Plato.

*Vltimus mili-
do, fruimur
Deo. Aug.*

*Expiratio
terrenorum
aspiratio di-
uinorum.*

Mat. 6. 33.

gion, but without any affecti-
on; they doe not relish the
things of God: for where
their treasure is, their heart is
also. The corruptible body
presseth downe the soule, the
earthly tabernacle weigheth
downe the minde, that it can-
not looke vp to heaven. It is
a great perversity to vse things
that are to be enioyed, and to
enioy things that are to bee
vsed. This is to make the
Creator a creature, and the
creature a creator. Wherefore
first of all, dehortations must
bee made, to leaue the world,
and all perishing pelse, that
plungeth many a man into the
pit of perdition; and then ex-
hortations wil do some good,
to seeke the kingdome of hea-
uen, and the righteousnesse
thereof.

*Salomon saith not amisse,
Two things haue I required of
thee; remove farre from me va-
nities;*

ties; give me not penurie nor riches. But David saith better: One thing have I desired of the LORD, that I will require, even that I may dwell in the house of the LORD, and to visite his Temple. When this blessed day shall appeare (oh that it were this present day) it will put that Song of triumph into my mouth, after so hard a battell I have endured:

*My wishes end I have attained,
All good enough my life hath gained:*

A Citizen of Heauen I am decreed:

Thus all my wishes I exceed.

Let this then be our *vnum petij*, the summe of all our desires, to thirst after the participation of grace in this life, and of glory in the next. No man can aspire as hee ought, to the future life, which doeth not contemne this present; neither can any contemne this present,

Pro.30.7.8.

Psal.17.4.

August in
Soliloq.

sent, which doeth not well know it; and the way truly to know it, is to remooue farre from vs the immoderate care and affection of it: for worldly goods being neare at hand, so dazle the mind, and distract the iudgement, that they can not intend that one thing that is so necessary. They cannot, they will not be of Saint *Augustens* minde, when he cried; I know nothing else, but to despise fraile and brittle things, and to require certaine and eternall.

But contrariwise, he that is possessed with the loue of heauenly things, can bee no more intangled in the base desires of this wretched world, then an high soaring Eagle in the small threedes of a Spiders webbe.

As for the moneable goods of the world, let mucke-min-died men enioy them, as the sonnes

sonnes of *Keturah* did enioy the goods of *Abraham*. But for that inheritance which is immoueable, let vs which are the children of promise as *Isaac* was, desire it about all things.

Profane professors, *Esau*-like preferre earthly commodities before heavenly comforts. But those whose hopes are of an higher eleuation, preferre heavenly comforts before earthly commodities. Eternitie of days, of blessed days, in that blissefull place of Gods owne residence, though prepared for vs before the foundation of the world, yet we must seek it before we can finde it.

Our present life is a point of time betweene two eternities, Election, and Glorification. Now the middle time betweene them both, we must in feare and trembling worke

*Hæc hereditas non in-
minuit
multitudine
possessorum,
sed singu-
lis, quanta
vinceris.*

Gen. 31. 10.

Dan. 9. 7.

Iob 9. 20.

Gen. 3.

Ier. 10. 9.

out our *salvation*; and catch hold in time of those golden linkes in the 8. to the *Romans*, Vocation, Iustification, Sanctification; and these will pull vs out of the dungeon of sinne, and draw vs vp to the heauen of heauens. Be it, eternall life is the gift of God, as the fruits of the earth; yet the Lord will haue mans labour employed, before he can vse them: so he will not bestow heauen, but vpon such as take paine to attaine it; yet notwithstanding the best of vs all in this case may say with *Iacob*, *I am not worthy of the least of thy benefites*; and with *Daniel*, *Righteousnesse belongeth only to thee*: And with *Iob*; *If I would iustifie my selfe, mine owne mouth shall condemne me*. If we consider with our selues, what we are of our selues, we shal plainly see wee are but dust and ashes by substance; beastes by know-

Ephes. 2. 13.

knowledge; children of wrath by nature: and therefore what can be in vs to merit a place in Gods kingdome? neuertheless we must not lay all vpon Christs shoulders, and doe nothing our selues, but we must liue and belecue as becometh good Christians. We cannot goe vnto that place of eternal rest in a soft easie downe-bed. but we must be carried vp in a fiery chariot: and therefore with all the intention of the heart, and contention of sinewes, are wee to strue for so glorious a place, and spacious a palace.

The tyrant *Hermocrates*, approaching neare vnto death, said to his sonne: Sonne, beare no man enuy; but doe that for which thou mayest be enuied. So say I vnto euery man now approaching to death, as al men doe from the very first howre we enter into this world: for death

Opus pietatis non est opus pulueris, sed pulueris.

Sir Tho.
Moore.

death borders vpon our birth,
and our cradle stands in our
grave. Sinne not, blessed and
beloued Christians, sinne not,
but flie from it, as from the
face of a Serpent: Doe such
things as shall seale to your
soules, you shall bee eternally
saued. And as *Richard* the
third spake to his Nobles; We
be all men, wee be all Christi-
an men; this shall I leaue for
Preachers to tell you: and yet
I wot nere, whether any Prea-
chers wordes ought more to
moue you, then hee that is by
and by going to the place,
that they al preach of. I exhort
and require you, for the loue
that you haue euer borne to
mee; for the loue that euer I
haue borne to you; for the
loue our Lord beareth to vs
all, from this time forward, all
griefes being forgotten, each
of you loue ether: So in like
manner I exhort all sorts and

cod-

conditions of people endued with reason, and Christianity, to beare well in your mindes, these words of exhortation to the last time that ever you shall breathe in this world; as Christ loves you, and you love Christ, and God the Father loves you in Christ; as the Spirit infuseth faith and all saving graces into you; I beseech you by this thrise venerable name, and as you hope to have your soules saved; I beseech you, love one another; make your election sure. We must not, as one speaketh upon the third Chapter to the *Colossians*, goe to the Vniuersitie of Election, before wee haue beene at the Grammar Schoole of Vocation and Sanctification: but first wee are to beginne belowe at our Sanctification, before wee can climbe to the toppe of Gods counsell, to know our Election.

Lec

T.C. on
Colos.

Let vs therefore runne the race, to get the price; sow the seed, to reape the haruest; fight the battell, to weare the crowne. *Themistocles* was so prouoked with the noble victories of *Meliades*, that hee could not take his rest for them: no more let vs giue sleepe to our eyes, nor rest to our eye-lids, till it be giuen vs of God, to see those glorious triumphes in the kingdome of Heauen. Our spirit cannot dwell with the Lord in heauen, vnlesse his Spirit dwell in our hearts in earth: for Christ prepareth a place for none but for him that prepareth himselfe for that place. And, *Vnlesse our righteousness exceed the righteousness of the Scribes and Pharisees, wee cannot enter into the kingdome of Heauen.* ^{It is} be two negatives, which according to the propriety of the Greeke tongue, make a stronger

stronger negation, serving as two bolts, to shut out all verbal professors from the seate of Gods maiestie: and contrariwise, *Hee shall enter into the kingdom of heauen, which doth the will of the Father which is in heauen.* Many shall cry in the last day, *Lord, Lord;* but shall be sent away with a *Nefecto vos*, I know you not: But *Lord, Lord, Lord;* as one conceits it, is the true voyce of a Christian, as the other was of an hypocrite: the first signifieth an inhabitation of faith in the heart; the second, a confession of faith in the mouth; the third, a demonstration of faith in the hand. This is a cable that must not bee broken. Take heed, bee not deceived; *As we sowe, so wee reape; if wee sowe to the flesh, of the flesh wee shall reape corruption; if we sowe to the Spirit, of the Spirit wee shall reape everlasting life.* If we

Math. 7. 21.

Gal. 6. 8.

bee Christians, and regard the state of our soules, crie vnto Christ, *Da nobis immortalitatem*: For hee hath the Key of David, and openeth, and no man shutteth; and shutteth, and no man openeth.

Christ opened the gate of glory, when he liued on earth, and was obedient to the Father, euen vnto death, the death of the crosse: and so on Christs behalfe the gate was then open, and is now, and euer shall be to the end of the world: yet on our behalfe is required, that by the grace of God wee walke vnto the gate by the fruits of faith, as the Fathers did in the old Testament; *Bonorum virorum opus est, fide veterum vivere* (sayeth Constantine the Great;) a worthy sentence of so worthy an Emperour. But what, is the faith of the Ancients so much cōtrouersed in these our daies?

Constant.

The

The Papists hold, it is the faith which the Church of Rome confesseth, agreeable to the minds of the Pope and Cardinals, and warrantable by their Decrees and Councils: such a faith this is, that giues the saluation of soules to the merits of their owne works.

But what I pray you were the motiues that drew the Lord to saue our soules, and free them from hell? Not our godlinesse; for we are all sinners; not our goodlinesse, for the image of God was defaced in vs; not our riches, for Sathan hath spoyled vs of the garment of righteousness, and cast vs out of Paradise; not our nobilitie, for earth we are, and to earth we shall: it was onely the mercy of God, that was the moouing cause of eternall life.

This is no other doctrine, then Antiquitie holdeth. It

*Non per in-
natam, sed
donationem in-
finitam salui
sumus. Aug.
Non infixa
sed infusa
gratia. Ber.*

is a generall *renes* of reformed Churches, That the faith of the Ancients is a true confidence of heart, resting & relying on the promises of grace, which comes by Christ the Mediator. By this faith alone man layes hold on Christes righteousness, and consequently on salvation it selfe: For (saith Saint *Augustine*) we are saved, not by any righteousness we haue of our selues, but by that which is given vs of God. It is not an infixed, but an infused grace (saith *Bernard*) which makes vs happy for ever. For ever must wee stand to this faith, both in life and in death. It is such a faith that is grounded vpon the promise of God; watered by the blood of Christ; wrought, by the grace of the spirit; nourished, by the vertue of the Sacraments, and ascertained by the frutes of Christianitie and

and obedience. Wee doe not teach with *Ennomius*, (as our aduersaries falsely charge vs) that if a man would imbrace his profession, hee should bee saued, though he continued without repentance and remorse in all manner of damnable wickednesse. And that others, (whom *Augustine* refuteth in his Booke, *De Fide & Operibus*,) were of opinion, That all Christians, how damnably soeuer they live, holding the truth of Christian profession, may and shall bee saued. This they say, is the doctrine of the Protestants. If any of vs euer wrote, spake, or thought any such thing, let God forget euer to doe good vnto vs, and let our prayers be reiected from his presence: but if this be as vile a slander, as euer Satanist deuised, the Lord reward them that haue bene the authors and deuisers

De captiua
Babilonica
cap. Eucha.

Quod Lu-
therus ex
sacris Scrip-
turis secun-
dum quid et
certo respo-
dit, dicit,
Pontifices
cum fraude
maxima ac-
cipiunt sim-
pliciter.

Fred. Balu.

In clau-
Scriptura,
de varia ope-
rum pradi-
catione tra-
ctat. 8. titu-
lo duplex ju-
sticia & in-
justificatio.

of it, according to their works. But let vs see, doe they make no shew of prooffe? Doubtles they doe.

Luther (say they) pronoun- ceth, that there is no way to haue accessse vnto God, to treate with him touching re- conciliation into his fauour, but by faith; that God regar- deth not workes; that a true Christian is so rich in faith, that he cannot perish though he would, nor how wickedly soeuer he liue, vnlesse hee re- fuse and cease to belecue.

For the clearing of these places of *Luther*, we must re- member that which *Illyrius* hath fitly noted to this pur- pose: That there are two Courts of Gods Iudgements, and most righteous proce- ding towards the sonnes of men; the one he calleth, *For- um Iustificationis*; the other, *Nona obedientia*; in the first, he

hee saith God requireth perfect righteousness, fully answering that his law prescribeth; which being no where to bee found, but in Christ, no way apprehended but by faith; in this respect, and sitting in this Court of exact triall, hee regardeth no workes, vertues, or qualities, finding nothing of worth or worthy to bee respected; but looketh to our faith onely, and for Christ his sake onely, at the sole sure of faith only, forgiveth sinne and impureth righteousness. Notwithstanding, because hee never saith to any sinner; *Thy finnes are remitted*, but that he addeth, *Goe and sinne no more*; and that vpon perill of forfeiting the benefite received, and that *some worse thing should betide vnto him*: Therefore there is yet an other Court wherein he sitteth and giueth commaundement of

*Bona opera
in se sunt
pretiosissi-
ma, et (ut
Lutherus
loquitur) ci-
tante Bal-
duino in
Quest: in
Phillip. c.
Coloss. cæ-
le et terra
charius est
vnam quad-
uis; sunt e-
nim à Deo
præcepta
Spiritus sã-
cti effecta,
fructus fi-
dei, exerci-
tia pietatis,
obediencia
ac gratitu-
dinis Deo
debita:
quod autem
noxia &
perniciosa
sunt etiam
in negotio
salutis, id
ex accide[n]te
habent, vi-*

new obedience, and works of righteousness, though not requiring so strictly that perfection which formerly hee did, but accepting our weake endeouours and study of well doing. And in this sort it is, that he will iudge vs in the last day according to our works.

Thus then we see how that though faith bee neuer alone, yet in procuring vs acceptation with God, it is alone; and that though God regard none of our vertues, actions, and qualities, as being of no worth in the strictnesse of his iudgement; but reiect them as vn- pure and vncleane, and respect nothing but the humble suite and petition of faith, for the purpose of iustification: yet when we are iustified, hee requireth of vs new obedience, iudgeth vs according to it, and crowneth vs for it.

Thus farre haue I flowen
with

with the wings of *another, I truly confesse it, & am thankfull for it. Hee so clearely and soundly healeth that wound, wherewith they would wound vs through the sides of *Luther*; and so effectually washeth away that imputation, wherewith they would blurre our whole Profession, that I could not choose but tread in his steps, and repeate his owne words, that taught so sweetly both faith and obedience. And this which wee hold, is the generall current of the primitive Fathers.

The eleuenth Chapter to the *Hebrewes*, is a plaine decision and determination of this maine controuersie betweene the Papists and vs; namely, what is the faith of the Ancients. The Apostle saith there, it is nothing else but a firme apprehension of the word of God, in assurance of which

Gg 5 word,

mirum ex opinione meriti, quam eis operari affigunt, qua fiduciam in operibus suis collocant; et hoc ipso meritum Christi euacuat. Teste Paulo Gal. 2.21.

*D. Field.

word, they grounded their faith; in confidence of which faith, they laid hold on Christs merits; in the effectualnesse of which merits, their soules were saved.

The Apostle doth not barely affirme it, but prooves it by examples, that many holy men of God were saved by faith, before euer the Church of Rome was heard of. The faith of the Fathers was that which *Abel, Enoch, Noah, Abraham, Isaac, Iacob, Ioseph, Moses, and Iosbua* liued and dyed in. Keep wee therefore (treading in the steps of these holy and honorable Fathers) true faith, good consciences, and contrite spirits: This is the good way, walke therein; and you shall find rest to your soules: for it is his way that giues ease & refreshing to all wearied soules; this is the cleane way, wherein enters no vncleane persons, but.

Ier. 6. 12.

Mat. 11. 28.

but they that do the commandments of God, and haue interest in the tree of life.

Reu. 22. 14.
15.

This is the light way; for he that goeth heerein, shall not walke in darknesse: this is the safe way; for when the prince of the world commeth, hee hath nought in Christians, as he had in Christ. Feare therefore none of your enemies; for both Sathan and all his adherents shall be trode vnder your feet, when your sanctification shall be perfected, and your earthly period finished. Be of good comfort, Christ hath overcome the world. Christ had not overcome the world, if his members could haue overcome it. If the world bee overcome, wherefore yet doth the world vex the Church? Because (as *David* answeres) he will reigne in the midst of his enemies, and doeth tread downe Sathan vnder our feet: and

Iohn. 8. 12.

Iohn 14. 13
Rom. 8. 33.

Psal. 110.

Rom. 16.

and therefore Christ doth admonish vs, although the world raue and rage, wee need not feare to bee overcome of our enemies, whose endenours are vaine and frustrate, so long as we stand in the faith.

Christ endured the hardnesse of the battell, we enioy the sweetnesse of the victory: only repent and beleue, leaue the rest to the Lord, and all things shall happen vnto you, which God hath promised to the House of Israel; not an earthly Canaan, flowing with milke and honey; but an heauenly Canaan, ouerflowing with ioy and immortality. O yee sonnes of *Adam*, this is your Countrey; O ye sheepe of Christ, this is your fold; O you seduced Doves without an heart, this is your rest: let your soules faint and faile in expectation of this glorious place.

O

O thou my mind, on bye
Thy mortall course apply,
Forgetting earthly mold,
The beaueuly thrones behold.

O mea mens
sussum
Mortalem
dirige cur-
sum.
Mens oblita
sili,
Suspice re-
na poli.

The very Heathen can
teach vs this duty. *Anaxa-
goras Clazomenius*, a famous
Philosopher, demaunded (as
Lactantius reporteth) where-
fore hee was borne? answered;
Vt Caelum contempler, that
hee might contemplate on
Heauen. Required againe (as
Laertius recordeth) wherefore
hee tooke not vpon him the
care and gouernment of his
Countrey, poynting to hea-
ueuen, replied; *Se diligentem
illius curam habere, nihil aliud
spectare*: Hee had a diligent
care of heauen, and beheld
nothing else.

Shal Heathen exceed Chri-
stians? I speake this to your
shame, as *Paul* spake in ano-
ther case. Blush you counter-
feit Christians (if there be any
shame

shame in your faces) that haue nothing but a wheaten soule, with the rich man in the Gospel; and care more for a full barne, then a good soule: or else of Cardinall *Bourbons* minde, That would not giue his part in Paris, for his part in Paradise. How long will ye loue vanity, and seeke after lyes, O ye sonnes of men, and make your heauen in earth, and shortly lose both heauen and earth! And therefore as *Nazianzen* summoned the soule of good *Constantine* to an heauy reckoning; for that he being a Christian, had nourished an enemy to Christ and Christianity: so I in the name of God, am bold to summon all Christians to a due consideration, that they nourish not the loue of the world in their heart, a common enemy to Christ, and all Christian conuersation.

Oh

Oh bee of a better minde,
and *seeke those things which
are above, where Christ sitteth
on the right hand of God.* Any
vnderstanding heart wil iudge
heavenly things better then
earthly, and the life to come,
better then the life that is pre-
sent. So in our choise (howso-
euer we are eager of superflui-
ties) preferre wee things of
heaven before the things on
earth. What will it profite a
rich man that he hath, if hee
haue not God that giues all?
Oh, if wee would a little con-
sider what reward in heauen,
what torment in hell are pre-
pared for the good and the
badde: what wee owe vnto
God for so many benefits be-
stowed vpon vs; how much
wee doe for the health and
safety of the body: we would
not suffer our eyes to sleepe,
nor the temples of our head
to take any rest, till wee had
taken

*Quid enim
prodest diui-
ti quod ha-
bet, si Deum
qui omnia
dedit non
habet?*

taken some paine in the seruice of God, and saluation of our owne soules.

If *Dives* were now aliue, what would hee doe, what would he not doe to redeeme that time he lost vpon earth? If thou be of the same incorporation with *Dives*, thou shalt with *Dives* haue a participation in the same fiery tormētts. Let Had I wist, learne thee wisdomē betimes, to preuent that crying, howling, and roaring that neuer shall haue ending.

*Cetera animales, ubi
semel offenderint, ca-
uent; non
vulpes ad
laqueum, la-
pus ad foveam,
canis ad
fossam, te-
merè redi-
bunt: solus
homo ab eo
in æuū
peccat ferè
in ysaïam.*

If God hath giuen thee a soule and a body; if hee hath suffered thee so long in thy sinne, in one and the selfe same sinne, and called thee oft to repentance; if he hath not denied thee beeing his enemy, the light of the Sunne, and the dew of heauen; if hee hath giuen his Sonne to thee, and vouchsafed him to die for thee;

thee; seemes it a great matter vnto thee to labour a little in his vineyard? If this thy body (shortly to be made a prey for the wormes) thou so dressest and trimmest, and spendest so much golden time betweene the glasse and the combe; (for this is a vanitie of many men, as well as of most women) if thou endurest thy flesh to bee cut and seared, yea a member cut off to preserve the whole; if such time thou wastest in triviall things of this temporall life, and art content to vndergoe any trauell and danger to compassse the smallest profit or pleasure; shall no time be allotted, no day appointed, no houre in the day set apart and sequestred for the seruice of God? shall nothing bee done and suffered for the eternall good of the soule? of the soule so dearely purchased, euen with the precious blood of the

the Lord of life. Oh that *Jeremy* were here, to make more Bookes of Lamentations; and that *Dauids* eyes could bee scene vpon earth to gush out whole riuers of teares, and bewaile these inconsiderat carelessse courses of men! Oh that wee could rectifie our desires, and set them vpon a better obiect, then vpon these base things of the earth, that make men abiects and cast-awayes for euer and euer. Would it were our wisdom (euen from the highest to the lowest, for one dramme of it is better then all the wisdom of a thousand *Achitophels*) would it were our wisdom to seeke most excellent things with our best and most excellent affections! and that we would alwaies remember these three things; and the rather, because the world and the Word are at open defiance, and cannot pos-

possibly stand together. First, it is vncertaine if we shall attaine worldly things when we seeke them. Secondly, graunting wee doe, it is most certaine, they will not fulfill our necessities. Thirdly, albeir they were able so to doe, yet they cannot continue with vs: for all earthly things like *Nabuchadnezzars* image, stand vpon feet of clay, subiect eue-ry howre to mortality, or some sodaine casualtie.

But let vs for our parts lift our eyes aboue the clouds, and seeke for better things then the world can affoord. Let heavenly things bee pursued till they bee attained. Let the heart be there laid vp, where reward is kept in store: And this beeing the Motto of a Christian; *Non est mortale quod opto*: It is no mortal thing I desire; why should we mind any earthly thing, when it is

as

*Celestia persequantur
donec assequantur.*

*Sit cor repositum
ubi premium depositum.*

as *Jonas* gourd? The worrne of losse, sickenesse, or mortalitie will soone eat it vp. And therefore let vs leaue the earth behinde vs. And, as *Chrysostome* speakes on the first of the *Corinthians*, the 11. we must be *Aquila*, not *Graculi*, as Eagles to flie aloft, and not as laves, to seeke our food on the ground. Wee must with *Daniel*, looke towards Ierusalem, towards heauenly Ierusalem, kneeling downe, not twise in the day with the Prophet, but euery howre in the day, bending the knees of the heart vnto God, and cry with another Prophet, *My soule thirsteth for God euen the liuing God: when shall I come and appeare before the presence of God!* Occupy your mindes with these and the like meditations, that may waken you when you fal asleepe; kindle you, when you waxe cold; confirme you, when you wauer,

wauer, and adde vnto you the wings of faith and obedience in the way to heauen. If you knowe these things, blessed shall you be, if you doe them: for he that made the heauens so high aboue the earth; the Sunne, the Moone, the Starres so full of excellent beauty; he, he shall be your portion in his endlesse glory. Oh happy dayes, that neuer shall end! O blessed inheritance that neuer shall waste! O precious buildings, not made with hands! O ioyfull Tabernacles, which God himselfe hath pitched!

*O when shall I behold this hea-
uently sight!*

*When shall I heare my blessed
Santours voyce!*

*When shall I enter in this glori-
ous light!*

*When shall my soule in heauen
find rest?*

*Alas! mightie Lord, director
of my will,*

Let

*Let mee sing Hymnes vpon
thy holy Hill.*

And doe wee desire to doe
it? This is the ready way; and
I pray you marke it to purpose.
There be three kingdomes of
heauen: without vs, within vs,
aboue vs; the first makes way
for the second; the second, for
the third. The kingdome of
Heauen without vs, is the
preaching of the word. This
brings vs to the kingdome of
heauen within vs, the state of
a regenerate man; And this
brings vs to the kingdome of
heauen aboue vs, which shall
bee the state of a glorified
man. Blessed, ever blessed be
that man, that shall see the
goodnesse of the Lord in the
land of the liuing, as he hath
kend it in the land of the dy-
ing. Blessed, ever blessed bee
that man that shall take a full
draught of the rivers of plea-
sures, whereof here hee hath
had

had a small sip and little taste.
O my soule, hunger and thirst
after such good things, and
leauē the stinking channels,
and stinging waters, which
one day will pierce the heart
with a wound that cannot be
healed. Leauē them before
thou goe out of the world, to
the men of this world; *quorum*
causis, tumuli; whose heaps of
riches, are as graues to intomb
their hearts.

And seeing thou art found-
ed vpon so precious a foun-
dation as is Christ Iesus our
Lord, build vpon it workes of
great value, gold of Charitie,
siluer of Innocency, and pre-
cious stones of solid vertues,
which may remaine with thee
vnto life euerlasting. Beware
thou minglest not with them
workes that shall perish, the
wood of auarice, the hay of
sensualitie, the stubble of va-
nity, louing disorderately the
goods

goods of this life : for this shall bee fuell for the fire, that shall burne thee in the life to come.

O good Iesus, deliuer mee from such madnesse, preserving me from these sinnes by thy grace; and reseruing mee to those good things of thy glory. Ah sicke, sicke, and sick vnto death, is this poore soule of mine. Nothing can cure mee (deare God) but that Herbe of thine owne setting; whose roote is righteousness, whose leaues are verity, whose flower is peace, whose fruit is saluation. Grant me that precious faith, O God of my life, and strength of my saluation; grant me that precious faith, that I may gather them all, to the eternall saluation of my wretched distressed soule.

There will be an end of all earthly things; but there will be no end of that blessednesse
we

we shall haue in an other life .
This blessednesse consisteth in
the seeing of God, & is come
to by the knowing of God;
and know God perfectly wee
shall not, till we see him face
to face in the kingdome of
heauen. This is our Countrey,
here is our felicity, a felicity in
all eternitie. O yee sonnes of
men, what doe yee meane?
Whither runne you? What
pursue you? Wherefore will
you suffer so great a good to
bee taken away from you?
Wherefore doe yee not fight
valiantly, that you might tri-
umph gloriously? Is not a
crowne of glory worth the
hauing? and so great a good
worthy the enioying? Why
doe yee gather grapes before
they bee ripe, that set your
teeth on edge when they bee
eaten? Rather keepe your ap-
petites for those full clusters
in heauenly Canaan, the wine

H h where-

whereof makes glad the City of the living God.

These earthly comforts can neither augment, nor empaire those comforts which come from above. Why then should they steale away our hearts from him that made them for himselfe? The best contentments that growe on the barren Heath of this world, are weake, imperfect, changeable, and such as euer end in complaint, if not in torment. Those from above are firme, full, constant. Firme, for durablenesse; full, for copiousnesse; constant, for everlastingnesse. Therefore forget we that which is behinde, and endenour we our selues vnto that which is before, and follow hard towards the mark, for the price of the high calling of God in Christ Iesus.

The wicked hunt after sin, as *Eſau* after venison, til they lose the Lords blessing. *Ambulant*

Phil. 3. 13.
14.

bulant in circuitu; They walke in a compasse with their father the compasser of the earth, circling about in a circumference of sinnes, whose center is death and damnation. The ending of one sinne, is the beginning of another; their onely refreshment, is to hop from sinne to sinne, as a bird from twig to twig; and like an horse in a mill, they are in the same state (wretched is that estate) in the euening as they were in the morning. But the godly, they grow frō grace to grace, and waxe better and better. The blessing pronounced vpon man in his first creation, was this; *Encrease and multiply*. And the blessing pronounced vpon man in the second creation, is this; *Grow in grace and knowledge*. And Gods blessing in both these creations, is neuer ineffectuall. Hee is not then blessed of God, that

H h 2 growes

Esay 61.3.
11.

Esay 55.13.

*Minime ba-
mus, qui me-
lior non vult
fieri. Bern.
epist. 91.*

growes not in godlinesse.

The promise that was made to Christs kingdome in the old Testament, that the Firre tree should grow in place of the Thorne; and the Mirrhe tree, should grow in place of the Nettle; that is, the seed of grace should spring vp in the heart, wherein the root of bitterness had budded before: this promise is performed euery day in the new Testament, in some measure or other. And except wee finde this change wrought in vs, we cannot say wee are translated into the kingdome of Christ. Hee is not good, who desires not to be better. Learne wee then to leaue this present euill world, and set our hearts on the world to come: bid wee adue to the world, and all worldly things, and thirst after the things of the other world,

Fare-

Farewell, O world, it is enough,
It is enough, that thou hast put
me to :

Seeks thou some other to molest :

Farewell, O world, adue.

I haste to rest, and eareid,

my members downe Ile lay

Too sicke : it is enough, I haste
to rest in lasting ioy.

And now my Countries towring
toppes,

I see where aye Ile dwell:

I haste to rest, againe I say,

O wicked world farewell.

Munde vale
satis est, sa-
tis est, quod
ferre dece-
bat,

Quem tur-
bes alium
querito: mū.
de vale.

Ad requiem
proprio de-
fessus: mem-
bra reponā
agra nimis,
satis est, ad
requiem pro-
pero.

Summa mi-
hi patria
sunt culmi-
na visa bea-
ta :

Ad requiem
proprio, mū-
de maligne
vale.

CHAP. 37.

A generall farewell to all the things of this life.

Sing we Care-away for all things vnder the Sunne, and bid adue to delights that wee buy with so high a price. The Syrens are said to liue in green medowes, and by them euer an heape of dead mens bones; noting the end of excessive pleasures, to be death, destruction, & a woful end. Miserable are the wicked, which saue onely those things which are after the flesh, preferring the puddle before the pearle. **W**e be vnto them; for in the Gospel of grace, they smell nothing but the saueur of death; and to death and nothing shall they and their workes quickly descend.

Swearo,

2 Pet. 2. 12.

*Swear, swagger, stagger, spend
and spoyle;*

*Steale and conceale, and keepe a
coyle;*

Quickely shall they all forgoe.

Delights of the world, as they are bruitish, so are they momentany; as they are hurtfull to the body, so are they dangerous to the soule, and bring men at the last to the Barre of Iudgement. And the more the delights, the greater the torments, for the Lord weighs out his iudgements according to the measure of mens vanities. *So much as she hath lined in pleasure, so much gine to her torment and sorrow.* O Lord, be it farre from mee, that I should yeeld to these delights; are they not the price of my soule? Rather let me be satisfied with the fatnesse of thy house, and drinke of the riuers of thy pleasures for euermore.

H h 4

Fare.

Map of
Man.

Pl. 37. 35. 36
Iudg. 16.

2 Pet. 2. 13.
Eccles 12. 1

Reu. 18. 7.

Farewell all loue of riches; to loue riches, is a matter of care, feare and grieſe: care in the getting; feare, in the keeping; grieſe, in the loſing. But to loue the true riches of a better life, is a matter of ioy, certaintie, & piety: Ioy, in enioying; certaintie, in the abiding; piety, in the vſing. The objects of earthly riches, are temporary, and tranſitory. The object of heavenly riches, are things ſpirituall and eternall. Let the godlies ſubieſt bee where the godly object is; the heart where the treaſure, and both bee ioyned in one with an vnion indiuiſible, dwell and delight together, when there ſhall be an end of this world, that is viſible: and welcome now and for euer bee Chriſt Ieſus; who being rich, for our ſakes became poore, that wee through his pouerty might be made rich. Welcome is their ſocie-

societie that are allied to
Christ with *Constantine* the fa-
ther of *Constantine* the Great:
I make more reckoning of
those that professe Christiani-
tie, then of full treasures.

Farewell all fauour of great
men: it is a Sunne that neuer
shone vpon my face; oft doe
the clouds of a sudden dislike,
or the vapours of a malicious
report so eclipse the glistering
beames of this Sunne, that it
takes from the fauourites, all
sight and light of their Idoll.
Suppose they haue no disasters
to trauerse their comforts;
what a foily, what a madnesse
is it, to leane to that tree eue-
ry day a selling and falling?
and trust to that arme, which
the Lord hath cursed with the
blast of his kindled lips? How
do men seek & sue to serue and
obserue great personages, yet
their estate as brittle as glasse,
and their loue as wauering

*Triplex cog-
natio seu pro-
pinqvitas:
naturalis,
quam facit
generatio:
legalis, quā
facit adop-
tio: spiritu-
alis, quā fa-
cit dilectio.*

Ier. 17.

as the winde. *Ioseph* fauoured of his Master, was slaundered of his Mistresse, lost his credit, and was clapt vp in prison: therefore truly said he, who-soeuer said it; As the counter, so the Courtier: for that standeth euen now for a thousand pound, and by and by through a little remoue, but for an half-peny: & so he, to day in all glory; to morrow, in little or none.

But welcome bee that fauour of God, which he beares vs in his best beloued. This is it we must trust to, and which wee shall finde at the last the truest comfort of all: for riches are momentany, and will depart; honour slippery, & will deceiue; the world transitory, and will decay; and wee our selues, whatsoeuer we make of our selues, are but dust and ashes; and suddenly slippe and steepe in the grane; but the loue of GOD in CHRIST
I E S U S

IESVS, endureth for euer.

Farewell all hope of gaine, that makes many a man runne quicke to the Diuell on an errand, and payes them home for their paines; and welcome godlinesse that great gaine, when a man is contented with that hee hath. One graine of this spirituall wealth, is better then all the gold of Ophir, which is but the guts and garbage of the earth.

Farewell all desire of preferment, vvhich oft stealeth quiet from the body, peace from the conscience, & grace from the soule. And welcome the rebuke of Christ, greater riches then the treasures of Egypt. Herein stands my ioy and content, that I am one of those blessed people, which haue God for my Lord. Suppose I want the wealth and glory of the world (let the Mole-warpes and Camelions take

1 Tim. 6. 6.

*Animus sua
forte conten-
tus est qui
videlicet si-
bi sufficit,
qui nihil ali-
ud cupit quā
quod habet,
quiq; pruden-
tissimam il-
lam Senecæ
vocem usur-
pare potest:
Si mihi res
meæ non suf-
ficiunt, ego
sufficio re-
bus meis.*

Heb. 11. 26.

take them that feede on the
earth and the ayre) my coue-
tousnesse and ambition is to
seek after the wealth and glo-
ry of heauen. Let mine ene-
mies encampe round about
me, they are but as an Army
of Grasshoppers, I feare not
their forces; for, If GOD be
with me, what care I who is
against mee?

Farewell all Friends and Kin-
dred that are broken Cesterns
in a time of Drought, and giue
little help in the time of need;
like the waters of *Tema*, in a
moisture they swel, in a drouth
they faile. They promise mou-
tains, and performe mole-hils;
prosest hatred is better then
such false loue: and welcome
CHRIST IESVS the best
friend of all, who comforts me
in troubles of the world, and
anguish of soule. Hurtfull
things, being present, breed
heauinesse; beeing to come,
cause

cause feare. My blessed Saviour speakes to my soule with the language of his owne Spirit: *Let not thy heart bee troubled*, to abate the one; and *feare not*, to moderate the other: and in fine wipeth all teares from mine eyes, and giues mee heere a taste and prelibation of that ioy which one day I shall haue, when this mortall hath put on immortallitie, and my dayes of sorrow changed for ages of ioy and pleasure.

Christ my good friend, my best friend, doeth not onely comfort mee in the afflictions of the world, but also in the temptations of sinne. God is a iust Iudge that will not by any meanes cleare the guiltie: therefore as Iudge, he cites vs to his iudgment seat, this man in time of his health, that man in the howre of his death, he sets vp his tribunal in our consciences

Cū sint quatuor affecti-ones anima, sc. timor, dolor, spes, gaudium: dicitur de bono, dicitur de malo. Timor de malo futuro, dolor de malo presenti, spes de bono futuro, gaudium de bono presenti.

Exod. 34. 7

*Quis ei im-
ponat, qui
externa &
interna pa-
riter vima-
tur? qui cor-
pus videt &
mentem? qui
linguas &
fibras, aper-
t & deniq; &
operta.*

Mat. 9. 2.

sciences; where *Moses* as an
inferiour Iudge, and *Sathan*,
that accuser of our brethren
stands forth with a Bill of in-
ditement against vs; and there
he reades what euill we haue
done, what good we haue left
vndone; how many waies vio-
lated our faith and charitie;
how oft offended in one and
the same sinne without any
touch or remorse. The con-
science cannot deny it: for he
is to deale with God the sear-
cher of the heart and the
reines: and what can *Moses*
doe, but giue a condemnatory
sentence on the person accu-
sed and conuicted?

The guilty stands sighing
and trembling at the Barre,
and knoweth not, poore soule,
what course to take; on a sud-
den, one stands by, and that is
the Gospel, that bids him, *Bee
of good comfort, thy sinnes bee
forgiuen thee.* What Christ said

ses as an
Sathan,
brethren
ill of in-
nd there
we haue
haue left
aies vio-
charitic;
one and
out any
he con-
: for he
he fear-
nd the
Moses
natory
accu-

ighing
Barre,
soule,
a sud-
that is
n, Bee
es bee
ft said
to

to the palfie-man, I apply it to
my leproous soule, and am well
assured (by the Spirit of God
that beareth witnesse with
my spirit, I am the sonne of
God) that my sinnes are for-
giuen me.

*O cordial word! O comfortable
breath!*

*Reuiving soules, enen in the
gates of death!*

*From iawes of hell, raising our
hopes to heauen:*

*Therefore deare Lord, to thee
all praise be giuen.*

This special dealing of faith
reuiues my fainting heart, and
makes mee to close with God
the Father, incorporates me in-
to the body of Christ my Re-
deemer. This is it that brings a
heauen of comfort vnto my
afflicted conscience, that I am
one of the adoption, reconcil-
led and brought into fauour,
sealed vp against that day,
when the quick and the dead
shall

shall be iudged; my portion is with the Highest, and mine inheritance with the Saints above.

John 4.34.

Farewell all excesse of meats and drinke, which like Gunpowder, blowes vp many a profuse and retchlesse person, that so long throwes the house out of the windowes, till his house throw him out of the doores; and welcome is that meate, to doe the will of my Father that sent me into the world, to finish the worke of my saluation. If I may bee so bolde to vie the words of my Lord. And welcome is that drinke euen the blood of Christ, that makes vs dwell in Christ, and Christ in vs.

John 6.55.
56.

Quid sericuli? Stercus vermium: quid vestes laneae? vellus pecorū: quid

Farewell all gay and glorious apparell: what are silkes but excrements of wormes; and the brauest in apparell is not so clothed as the Lillies of the

the field. High persons of state may weare rich clothing, yet they may not buy it with extortion, and line it with pride. But for the meaner sort to exceed Princes in former times, is a thing intollerable. It is a sure signe of a base minde to thinke hee can make himselfe great, with any thing that is lesse then himselfe, and to win more credite by his garments, then by his graces. Away with these painted plumes of proud Peacockes and curious dresles of arrogant spirits. I delight to weare those soure garments that fit a true Christian soule. The first, the garment of Christs righteousnes; the second, the garment of Sanctification; the third, the compleat armour of a Christian; the fourth, the garment of glory. The three former are suites of apparell, we must ordinarily put on in this life: the fourth

palatia? lapides insensibiles: quid agri? turpens humus: quid gloria temporalis? ventus: quid hominum sapientia? fumus
Aphor. sac.
Gerh.

fourth, is our holy-dayes garment, kept in our Fathers Ward-robe in heauen, when our warfare is ended.

Farewell all Nobilitie; the further it is fetched, the nearer it commeth to the shame of *Adam*, and is often a Beacon, to blaze forth many vices:

For onely vertue, noblenesse doeth signifie:

And vicious life, a lineage base doeth signifie.

The only Nobilitie, is when Blood and Vertue meet together: the one gives a greatness; the other a goodnesse to all noble houses. But welcome is that Nobility, that can assure mee of mine ingrafture in Christ, and that my name is noted in the line of life. This is the truest Nobilitie of all, when wee haue a prerogative giuen to be the sonnes of God, and to beleeue in his Name.

Fare-

*Filius Dei
erat homo,
ut faceret
homines fi-
lios Dei: v-
nicus natus
erat, attamē
noluit mane-
re vnus.*

Farewell all honour the fading lease of vanity, and vaine bubble of flattery; what wise man will build on so sandy a ground, and hang on the vulgar's lips, *qui purpuram magis quam Deum colunt*: that doe more reuerence purple robes, then God himselfe? Honour is like the Swannes nest in the water: *Errans Insula*, A wandering Island: as the example of *Hamán* doeth shew, to day highly honored in the Court, the next day hanged on an high gibbet. Honour is like (and so are all things in the world besides) the booke in the *Revelation*, sweete in the mouth, bitter in the belly; as many an ambitious heart doth feele, in plotting and purchasing honour with so many indirect wayes and deuices. Alas, why should we delight in that or in any thing else; that is so vaine, transitory, and dangerous?

Seneca.

Mat. 5. 16.

Psal. 112. 6.

gerous? For what is honour else, but a blasse; life, but a flower; glory, but a feather; beautie, but a fancy; ioy, but a frensie? *Quid ergo ad nos consolatio mundi?* What doth the comfort of the world appertaine vnto vs? could an Hea-then man say. But experience better: What comfort in those things which so soone faile and indanger vs? Be we better aduised, and follow the counsell of our heauely Counsellour: *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.* Let your conscience bee vp-right, and your conuersation holy; so shal you glorifie God, and haue praise with God, ten thousand times more worth, then all the vaine and momentany praises of men: and welcome is that honour to be had (with the righteous) in e-
uerla-

s honour
e, but a
feather;
oy, but a
nos can-
doth the
d apper-
an Hea-
perience
in those
ne faile
we bet-
ow the
y Coun-
so shine
may see
glorifie
heauen.
ee vp-
rsation
e God,
od, ten
worth,
d mo-
: and
to be
in e-
uerla-

uerlasting remembrance; and
to sit upon twelve thrones, and
iudge the twelve Tribes of Is-
rael.

Mat. 19. 28.

Farewell all great and state-
ly Buildings; whereof I may
say as *Charles* the Emperour
did of the Duke of Venice his
building; when he had seene
his princely palace, like a Pa-
radise on earth: When the
Duke looked hee should haue
praised it exceedingly, the
Emperor gaue it no other co-
mendation, but this, *Hec sunt*
qua nos inuitos faciunt mori:
These be the things that make
vs so loath to die.

If the matter be wel weigh-
ed, there is no great reason
that any should bee proud of
his buildings: for euery one
having his due, the honour of
the worke rather belongs to
the buider, then to the owner:
nay, many haue cause to be a-
shamed of their statey hou-
ses,

2 Cor. 5. 1.

ses being voyd of habitation, and nothing but meere mock-beggars: and welcome bee that Citie, whose builder and maker is the God of heauen: and ioyfull is that remembrance, to recal oft vnto mind, that after the earthly house of this my tabernacle is destroyed, I haue a building giuen of God, that is, an house not made with hands, but eternall in the heauen.

Farewell all inheritance on earth, which oft is an hindrance to that inheritance in heauen; *vel premit, vel praterit*, as sententious *Seneca*; Either it presseth or passeth, either it stayeth by a man to his hurt, or flyeth from him to his griefe. And welcome is that inheritance in heauen, purchased by the blood of Christ, and in regard of faith, hope, and loue: faith, apprehending; hope, assuring; loue,

*Dicit Fides, Parata sunt bona inexplicabilia; dicit Spes, Mihi illa seruantur; dicit Charitas, Sequor vt assequar &c.

desi-

desiring those things above. *I know it is my Fathers pleasure to give me a Kingdome.*

Luk 12. 32.

Farewell all mirth and mad merriments; the reioycing of the wicked is short, and the ioy of hypocrites is but for a moment. Welcome is that ioy when wee can say with the Mother-Virgin, and flower of women: *My son's doth magnifie the Lord, and my spirit hath reioyced in God my Saniour.*

Iob 10. 4. 5.

Luke 1. 47.

Farewell all youth & earthly vanities: where there is youth, liberty, pleasure, and money, there will all the vices of the world be resident. How doth the yong mans strength make him to decline vnto pride; his learning, to vanitie; his valour, to cruelty; his good shape to loosenesse of life? for he sets open the windowes of his eyes, enlargeth the closet of his heart, & speeds the feet of his affections, to act and accomplish

complish that which is euill;
and therefore iust is the com-
plaint that *Marcus Aurelius*
once made of Rome; O Rome
(said he,) O England, (say I,) I
weep not to see thy houses de-
cayed, nor thy streets vnpto-
pled, nor thy monuments wa-
red; but I weepe to see thee
so voyd of wise fathers, obe-
dient children, and vertuous
people.

And seeing the Almighty
hath decreed the number of
our dayes, how long wee are
to liue, and how soone we are
to dye; make wee sure worke,
that wee may bee the Lords
both in life and in death. Hee
that is *Alpha* and *Omega*,
should haue the beginning
and ending of my life. I wil so
season the vessell of my youth,
that it may saour of the li-
quor of piety in mine old age;
and so remember my Creator
all the time of my living, that
he

he may remember mee at the instant of my dying.

Farewell all beauty and fauour: it is an inchantresse, and bewitcheth; a net, and intangleth; a fire, and inflameth; it oft turnes, like *Abshaloms* haire, to the ouerthrow of the owner. If such care there were of the soule, as there is of the face, there would not lurk so many foule conditions vnder such fayre complexions. But welcome is that beauty, when my vile body shall bee fashioned like vnto the glorious body of my Saviour, the Lord Iesus Christ, Phil. 3. 21. And shall shine like the Starres for euer and euer. Dan. 12. 3.

Farewell all Artes and humane learning, excellent helps and ornaments in the life of man; yet in comparison of the Library of the holy Ghost, I little esteeme them, wherein I will meditate day and night:

I i

for

*Forma impi
arum mulie
rum Clem.
Alexandr.
comparat
templis Ac
gyptijs que
fuerint quidem
e solido mar
more struella
multosq; auro
magnifice
extruella
sint, verum
intus defor
me aliquem
deu, utpote
Felem croco
dilu, aut ser
pentem vene
natum intra
tibus conspi
cientibus ex
hibeam. Idē
de adolescen
tibus esto in
dicium: nam
in ijs quosq;
nō min⁹ quā
in feminis
pulchritū orna
tū turpes mo
r: s peiores
caro collinūe*

Psal. 73. 24.

1 Cor. 13. 3.

Si Christum
ciscis scia
est si cetera
nescis.Si Christum
nescis nihil
est si cetera
discis.

Esay 45. 14.

For naturall Philosophy, I will erect my thoughts vnto him that is *Primum mobile*, the cause of causes, and raise my spirits with this question of comfort, *What haue I in heauen but thee; and there is none vpon earth I desire in comparison of thee?* For knowledge of the Lawe, and quirks of earthly Statutes, I count the gleanings of Theologie to bee better then the whole vintage of *Iustiniens* faculty; *desiring to knowe nothing but Iesus Christ, and him crucified.*

For Physicke, which we are to honour as Gods ordinance, and to reward in case of necessity; yet I lift mine eyes higher then the secondary causes, and honour and serue him that is my life and Physician, a mighty God to saue.

For Geometry, and measuring the earth, I will measure the Globe of heauen; and though

though my body bee belowe,
my heart shall be aboue, euen
where Christ sits at the right
hand of God.

Col 3.1.

For Astronomy, & acquaint-
tance with the Starres, I will
soare aboue the starry skie, to
know him that in his right
hand holdeth the seven stars.

Reu. 1. 16.

For Arithmeticke, the Art
of Numbring, I will pray with
the Prophet: *Lord teach mee
to number my dayes that I may
apply my heart vnto wisdom.*

Psal. 90. 12.

For Musicke, I will hence-
foorth desire to sing that hea-
uenly Song, *Allaluiab to the
King of heauen.* In a word,
farewell lite it selfe; wherein I
confesse I haue had as an inhe-
ritance the moneths of vanity,
and paineful nights haue bene
allotted vnto me. But so much
shall my soule find more sweet
rest in heauen, by how much I
haue giuen it lesse rest in earth,
with the heavy remembrance

Reu. 19. 4.

of my finnes, and the deserts of my finnes.

Like as the Iwy kills the folded tree :

So with imbrace of years, death killeth mee.

Like to the earth from whence I came :

Of man I hold the only name.

Mors generi humano, non tam supplicium quam tributum futurum est; debitum est, reddendum est.

Mors fidelium est exitus de morte, fide, agone, peregrinatione, labore, expectatione, in vitam, meritum, grabatium, patriam, refrigerium, praemium, Deum.

To depart this life, is a voyage that I must goe, and a debt that I must pay; and being a voyage so necessary, and a debt so due, I were vnwise that would not goe it with willingnesse, and vnthankfull, that would not pay it with chearefulnesse; since by this debt wee are taken out of all debts, and deliuered out of all bands, and there remaines for mee, and all the elect that palace of liberty, and eternity, euen the kingdome of God.

And seeing we cannot bee saued but by Christ, and by Christ alone; and he saues none but

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Ioine

but his members, being a Sa-
uour of his body. Let vs for
a finall closure of all that hath
bene said, remember to carry
our selues as his members;
purge wee our selues from all
filthinesse of the flesh, and the
spirit: Suffer wee the two ed-
ged sword of the Spirit to
woud our hearts for our soules
health; or like a corrasie to
eat out the maladies of origi-
nall sinne, that lies fretting
within.

Wee cannot liue vnto God
till we be dead vnto sinne, and
we cannot bee dead vnto sin,
till the killing letter of the law
haue slaine vs; and this killing
letter of the Law hath not
slaine vs, till we be sufficiently
humbled with the sight of our
sinnes, and so led to Christ Je-
sus the Lord and giuer of life.
Finish we therefore our sancti-
fication in the feare of God:
Ioine to the profession of faith

*Beatitudo
Christiana
est gloria in-
choata &
gratia con-
summata.*

a conuersation to God: lay we must here the foundation of eternall life, if euer we looke to haue the full fruition of it in the kingdome of heauen: for blessednesse is a begun glory, and a finished grace. We must then taste of blessedness, euen in these wretched dayes of our pilgrimage: and he may bee said truly to haue tasted of blessednesse, whom the Lord before all beginnings hath chosen to saluation; whose saluation, purposed by God the Father, is performed by God the Sonne, and ratified by God the holy Ghost; the holy Ghost working faith; faith, peace of conscience; peace of conscience, ioy; ioy, loue; loue, a care to please God. These graces are begot in this life; therefore in life we haue the foundation of blessednesse. There is no comming to glory, but by grace; *in fide, in caritate, in caritate,*
make

make way one for another : a good life brings a good end; a good end, life without end, a blessed, glorious, euerslasting life. For *the soule taken from earth, and receiued into heauen, eternally triumphs; wherein we shall haue (at the day of resurrection) crownes of glory for our heads, palmes of victory for our hands; robes of immortality for our bodies, and perfect righteousness for our soules, and that through Iesus Christ alone.

As Christ Iesus is giuen to vs, and brings such heaps of blessings with him, so are wee giuen to Christ; and by vertue of the vnion wee haue with Christ, followeth a participation of all his blessed merites vnto vs. By his grace we are made rich; by his righteousness, iustified; by his Spirit, sanctified; by his power, protected; by his mediation, sa-

Nam vidi bene viu-tem male mo- rientem Si igitur vita nostra bona fuerit, & in Domino, in eo quoq; ma- ri sperare possumus. August.

** Anima solo crepta, et po- lo recepta, perenniter triumphat.*

ued. What can we doe in lieu of these manifold mercies? what can wee doe in the least measure for so high and excellent fauours? Nothing else can we doe, but to be thankfull vnto him.

O then let vs learn to magnifie the Lord Iesus Christ: Let him bee our ioy, and our onely ioy: for who is there in heauen or in earth, in whom we can better set our delight, then on him which so well pleaseth the Father? What a heauen of ioy may wee reape in our blessed Sauour, that doth all in all for vs, who is euer present with vs, and neuer absent from vs? As for the soules of Gods children, whether conioined with the body, affectionately conuersing with God that gaue them: *For our conuersation is in heauen*; or separated from the body, actually returning to God, who first

Phil. 3. 20.

im-

imbreathed them; ſtil they are
with him, either beere by affe-
ction, or there by fruition.
Wherefore feele it, feele it, and
pray for feeling. God for his
mercy ſake giue vs faith and
feeling.

Oh Sauour ſweet, make my
thanks to be many and hear-
tie, as thy mercies are paſt
number and finding out. Let
(O let) my tongue, my
voice, my heart, my ſoule
within and without, ſound
and reſound thine euerlaſting
praiſes to the ends of the
earth. Thy ſtrength is great,
that layedſt the foundations
of the world: thy brightnes
exceeding, that madeſt the
Sunne and the Moone: thy
treasure aboue measure, that
giueſt gold to all the Princes
in the earth: thy maieſty moſt
excellent, that art King of
Kings, and Lord of Lords:
thy power about all, that ma-

li c leſt

keft sicknesse thy Admonitioner, and death thy Summoner to make our appearance before thy glorious Tribunall. Oh make vs thankfull for all thou hast done for vs, and accept the two mites of our soule and body. Poore and needy wee are, and haue nothing to giue, but our selues; our selues doe we giue, receiue them vnto thee, wee beseech thee. Bee wee no more our owne, but thine, O Lord, in this life, and in the life to come. Lord end this life as soone as thou pleasest;

That wee may euer with a voyce diuine,

Sing. Halleluiahs to th' ETERNAL TRINE.

Record thy Mercies, which all thoughts surmount;

And thus the glory of thy deeds recount.

But I conclude the thanks of my heart with the prayer of

Arna-

Annachamus; To thee bee praise, to thee be glory, to thee be thanksgiving, O most pittifull Iesu, O most powerfull Iesu, O most sweete Iesu, who hast said, *I am the Way, the Truth, & the Life*: a way without erring; a truth without deceiving; a life without ending: thou hast shewed me the way, taught me the truth, and promised me life; a Way in exile; a Truth in counsell; and a Life in reward.

Thus much, by Gods assistance haue I done of my *Task*, which I send abroad (as *Noah* his doue) vpon a discovery: if it returne with an Oliue brāch in the bill, it shal be a sufficient encouragement to goe on in the rest. Howsoeuer my Readers stand affected to that which is already done, *Iacta est alea*, I am prepared for him. If he be courgeous, I wil thank him; if captious, I will endure him:

Fox in Acts
& Monian.
Li. pag. 375

Numb.6.
24 25.26.

him. And so I end, with that
Nunc dimittis, and blessing,
which *Aaron* and his sonnes
gaue vnto the children of Is-
rael: *The Lord blesse yee and
keepe yee: The Lord make his
face shine vpon ye, and be graci-
ous vnto yee: The Lord lift vp
his countenance vpon yee, and
gine yee peace.*

Auctor ad Christum.

P*ERduxi ad finem susceptum
(Christe) laborem:*
*Feci quod potui, gloria cuncta
tua est.*
*Anne Magne Deus! quod
expi, absolue, laboris:*
*Sic mihi principium, sic mihi
finis eris.*

Rules

Rules of the Ancients,
daily to be weighed.

- 1 **R**emember, O man,
from whence thou
art sprong.
- 2 What thou art, a man
that withereth as the
grasse.
- 3 Of what, and by whom
created.
- 4 Whither fallen.
- 5 Of whome, how, and
why redeemed.
- 6 What hee doth threa-
ten thee, that can de-
stroy thee.
- 7 What hee doeth pro-
mise thee, that can saue
thee.
- 8 What God requireth
of

Rules of the Ancients

of thee, and how it is to be performed.

9 How fraile the flesh, how brittle the world.

10 How cunning, present, powerfull, enuious, and vnwearied an enemy is Sathan, to ouerthrow the soule of man.

11 How short the time of this life is.

12 How quickly and terribly the worl'd shall perish.

13 How long eternitie.

14 How variable and sudden shall be the change of all things in the last day.

15 How intollerable the wrath of God.

16 How vn sufferable the torments of hell.

17 How

daily to be weighed.

17 How glorious the
kingdom of Christ, and
of Christians.

18 Howe seriously the
word of God should
rowse vp, as it were,
with a Trumpet, those
that sleepe in sinne, al-
wayes to meditate on
these things.

FINIS.



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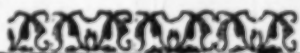
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FINIS.

perfect his vnderstanding; practise, his will; interpretation, his tongue. So shall hee become a true Diuine indeed, and the seruant of the most high God. Giue good account he shall of his learning, and liuing when it shall be demanded at the latter day, as *Gerson* writeth: *Non quid legimus, sed quid fecimus; non quam bene diximus, sed quam bene viximus*: Not what wee haue read, but what wee haue done; not how well wee haue spoken, but how well we haue liued.

Thirdly, for others. There is a necessitie laid vpon vs, to bestow well our talent: such a necessitie, that vnlesse we performe it, there is a woe pronounced against vs: *Woe is vnto me if I preach not the Gospel*. In *Pauls* time it was a curse, not to preach the Gospell, which cannot bee appropriated

*Itur i dicitur,
vnde i dicitur,
Qualis oratio
talis conuersatio:
sic docuerunt,
sic vixerunt
Apostolici
omnes doctores.*

1 Cor. 7. 16.

ted to *Paul* alone, it beeing a dutie specially required of all that labour in this Vineyard. And that Euangelicall Pre-
phet bids vs to *crie*, and lift vp our voyces like trumpets. And this must bee, *vita & voce*: as the trumpet is held in the hand, and sounded with the mouth. Now some are vnworthy the names of Criers, being scarce able to speake. Others are able, but not willing to be Cryers, bringing others asleep with their sloth: vpon whom without repentance, resteth a woe intollerable to beare, and impossible to auoid. A necessitie is laid vpon vs, in regard of Gods people to doe this businesse with cheerefulness. That we may learn, the sweetness of truth ought to inuite vs; that we may teach, the necessitie of Charitie ought to constraîne vs; and therefore God saith: *Whom he shall teach know.*

Isaiah 58.1

Isai. 28.9.

knowledge. There is a *Quem*, whom they should teach: and a *Scientiam*, what they should teach. Many times there is a *quem* without a *scientiam*, and a *scientiam* without a *quem*. But what God hath ioyned together, let no man dare to disioyne, lest the greatnesse of place, & honor being abused, bring a greatnes of smart and punishment.

O happy men! happy church where these three go euer together. 1. Learned, 2. Diligent, 3. Discreete: when Ministers are endued with a power to performe, with a wil to doe well, with a discretion to discern; as if Learning, Loue, and Prudence, were essentiall parts of a perfect Pastor. If hee want the first, woe to the flocke. No man can giue what he hath not. If hee haue the first, and not the second, as good want both, since the

μεγαλοτης της
τιμης, μεγα-
λοτης της τι-
μιωρας.

the
uer.
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they
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the flocke must want howsoever. If both the first, and not the last, as good lacke all: for they had better giue nothing, then the thing that is either too high for their reach, or too shallow for the substance. Therefore these three must euer concurre, but being asunder, what can they profit? for to starue the flock for want of skill in diuiding the word, this is a great misery; to bee able and not willing to do it, is immane crueltie; to be both able and willing, and yet want discretion to doe it, is fruitlesse industry.

Chrysostome shall close vp this point with an alluring, yet a terrifying sentence, spoken in a Synod Sermon: Art thou a good Shepheard? Reioyce and bee glad, for great is thy reward in heauen: Art thou an hireling? Feare and tremble; looke for no recompence but

vpon

*Mercenari⁹
est qui mer-
cedē ut sco-
pum sui la-
boris spectat*

vpon earth. Art thou a thiefe and a woolfe? Repent hartily, lest thy wages be paid thee in hell.

But I leaue this as an exotericall point of doctrine in this passage, and come to a more Acroamaticall point, naturally cohering with the precedent. If we thinke it is an hard and difficult thing, to bestow some time in meditation; call vnto minde, that twise a day (if not more) wee must rest from our studies and other businesse, to feed and refresh the belly; and shall wee thinke it an vnequall thing, to abstaine twise a day from worldly matters, for the repast and recreation of the soule? The body consumeth many howres in sleeping; and shall not the minde haue one howre to rest by contemplation, in the bosome of God? *Iulius Caesar, Alexander the Great, and Iulian the Empe-*

Emperour, haue spent the day in warrelike affaires, diuided the night for 3. offices. 1. For rest and quietnesse of the body, 2. for matters of the common wealth, 3. for reading & meditating. So let vs distribute the times of the night; one for the sleepe of our eyes; a second, for a private or publicke good; a third, for the sauing health of the soule.

David, that good man, a man according to Gods owne heart, thus spent the night by his owne report: *I thought vpon the Lord in the night season, and remembered him when I was waking. Psal 119. 55. At mid-night will I rise to giue thanks to thee, because of thy righteous iudgements. I wash my bedde, and water my couch with my teares: yea, I make my bed swimme with teares; for so will the wordes beare. No deaw of the night can so glad*

Psal. 6.

glad the earth, as the sweete moyfture of the wet eye can please the Lord. Good therefore was that counsell of an honorable father to his child, That about all other times he should haue a care in the quiet night to talk with his God. Seeing Mercy and Iudgment wake and walke in the night, the one for his children, the other for his enemies; awake thou that sleepest in most dull security, going to thy bed as a dogge to his kennell, without any thought either of God, or of Diuell. Little doest thou know what may happen vnto thee before it be day.

And for the day, let vs passe it ouer as profitably as *Titus* did; who complained, That day was lost, wherein hee did not some good: So let vs thinke that day is ill spent, wherein some good is not done. Or follow this counsel:

Let

Let thine euening prayers amend the finnes of the day preceding; and the last day of the seuen, correct all the faults of the rest of the dayes. Let *Lipsius* speech bee our deeds: This is (saith hee) mine onely end, not that I might be made greater, but better, and others by me.

We should doe, as *Bernard* wisheth all men to doe, Fall asleepe with a sweet meditation vpon the death and merits of Christ Iesus; that where they left in the night, they might begin in the morning: and morning and euening, time and tide to verifie that, which once one very wel said:

Sweet Iesu! nothing else I doe request,

Then for to beare thy name, writ in my brest.

Wee spend many times whole dayes to vnderstand one place in *Aristotle*, *Galen*,

Ter-

Apud Deum maior est qui melior, & ille melior qui virtutibus prestat, virtute: enim bonum hominem faciunt non autem praefectura tituli, & alia id genus. Bellarm. de aeterna felicitate,

Non aliud quero, aut scilicet (dulcissime Iesu) Quam nomen scriptum pectore seruire tuum.

Rom. 6. 23.
 Recte igitur Augu-
 stinus :
*Quod mul-
 ti pereunt,
 pereuntium
 est meriti :*
*quod multi
 saluantur,
 saluantis est
 donum: ut e-
 nim reus dā-
 natur, est in-
 culpabilis
 Dei iustitia:
 ut autē reus
 iustificetur,
 ineffabilis
 Dei gratia
 est.*

Tertullian, or Iranens: and many waste whole dayes and nights in the importunat chase of pleasure & profit: and shal wee thinke it much to imploy one howre, either day or night to search that way which lea- deth to heauen? and labour to haue our fruite in holinesse, whose end is euerlasting life? not by way of a merit, but of a gift: For eternall life is the gift of God through Iesus Christ our Lord. Faith, hope, & chari- ty must rise vp higher & high- er: to things that are not seene. Concerning Faith, the princi- pall obiect whereof, is that e- ternall veritie which hath dis- covered the hidden treasure of wisdom in Christ: Con- cerning Hope, the highest ob- iect wherof, is that euerlasting goodnesse, which in Christ doth quicken the dead: Con- cerning Charitie, the finall obiect whereof, is that incom- prehensible

prehensible beauty which shineth in the countenance of Christ, the Sonne of the living God.

Concerning these vertues : the first of which beginning here with a weake apprehension of things not seene, endeth with the intuitiue vision of God in the world to come: The second, beginning heere with a trembling expectation of things farre remoued, and as yet but onely heard of; endeth with feal and actual fruition of that which no tongue can expresse: The third, beginning heere with a weake inclination of heart towards him, vnto whom we are not able to approach, endeth with endlesse vnion; the mysterie whereof is higher then the reach of the thoughts of man: Concerning that Faith, Hope and Charitie, without which there can be no saluation; was

R

there

there euer any mention made, sauing only in that law, which God hath himselfe from heauen reuealed?

Oh the immeasurable loue of an incomprehensible God, that thus willeth & bringeth about our saluation! so appropriate to his gracious nature, that it is one of his titles: *God is Loue.*

Oh what a loue is this, to take a worme from the dust of the earth, and estate him in the ioyes of heauen! Must not the vassal serue his Lord without any reward? It is reward enough to serue thee O Lord: for to serue God, is to reigne with God. Bur, to reward the poore seruice of wicked wretches with no lesse then a crowne, and a crowne of glory; Men and Angels stand amazed hereat, and extoll his mercy from generation to generation, with that Hymne of the

the kingly Prophet : *His mercy endureth for ever.*

CHAP. 18.

God, and his properties to be meditated on. A thankful commemoration of his wonderfull goodnesse.

SECondly, wee must meditate on God and his properties. On God: He that loveth to smell on the sweet savours (more fragrant then *Aarons* oyntment) by his soliloquies with God, and confessions with him, he requieth of him even the sweet odours and graces of his Spirit: hee shall smell heereby of Gods presence, in his talke, company, and dealing; which will testifie hee hath acquaintance with God. But first wee must know God, before wee can

R 2

have

*Mysterium
potius ad-
mirandum,
quàm vima-
dum.*

haue any acquaintance with him. He is aboue, and we vpon earth; therefore it behooueth our words to be few and wary.

Dangerous it were for the feeble braine of man, to wade into the mystery of the Deity: a mysterie more to bee admired, then inquired. Whom although to know, bee life; and ioy, to make mention of his name: yet our soundest knowledge is, to know that wee know him not, as indeed he is; and our safest eloquence concerning him, is our silence, as iudicious *Hooker* speaketh. Our God is one, or rather very onenesse, and meere vnitie, hauing nothing but it selfe in it selfe; and not consisting, as all things doe besides God, of many things. In which essentiall vnitie of God, a Trinitie personall neuerthelesse subisteth, after a manner farre exceeding

ceeding the possibilitie of mans conceit. All we can say, of so diuine and dreadfull a power, is after three sorts (as *Dionysius* obserueth) 1. By way of Eminency, 2. Negation, and 3. Causallitie. By way of Eminency, when whatsoeuer excelleth in things created, (all imperfection taken away) we giue it to God; as life, wisdom, goodnesse. By way of Negation, wherein we remoue all things from God that may note a defect. By way of Causallitie, when we know him by his effects; and so is he known by that twofold booke of Nature and Scripture.

Who doeth not adore and admire that essentiall Vnltie, the personall proprieties, and admirable society in the thrice glorious Trinitie? Our spirits are so rauished with this boundlesse and soundlesse mystery; (for it is *profundum sine*

In affirmatiuis fallax rationis iudicium, in negatiuis tamen certum est, neque enim quia Deus certissime, tamen caput quid non sit Deus Luther.

*Mysterium
hoc scrutari
temeritas
est, credere
pietas, nosse
vita eterna.*

*Quædam-
diu nemo po-
test diligere
vitam, nisi
oderit mortē
que vita est
inimici: sic
nemo poterit
Deū dilige-
re, quin ode-
rit peccatū,
quod est
mors ani-
me, ac Deo
maxime ad-
uersum.
Granat.
dominic. 12
post. Pent.
conc. 2.*

fundo, a deepe that cannot be fadomed) that our words are beneath our thoughts, and our thoughts farre-lesse then the trueth. Raise therefore our soules, O God, raise them vn-to thee. If our spirits bee too weake to know thee, make our affections ardent to loue thee. Breathe into my soule this heavenly gift of loue, thou that art the Giuer of euery good and perfect gift. O fire that euer burnest, and neuer goest out! purge out the drosse of my sinne, and refine my soule for thy loue and seruice. O loue that art alwayes hote, and neuer acold; kindle mee, kindle me, wholly kindle me, that I may loue thee that gauest thy selfe for me. He lesse loueth thee, that loueth any thing besides thee; and hee loues himself more then thee, that loues thee for himselfe. This is like the loue of little chil-

children, that say their praier,
that they may break their fast.
Thou hast made (O Lord) all
things in γ world to serue the
body; the body, to serue the
soule; & the soule to serue thee

Thou art infinitely wise (O
Maieſty of Maieſties) to know
euery close & ſecret thing: In-
finitely mighty, to do what thou
pleaſeſt: Infinitely mercifull to
pitie our miſeries: Infinitely
good to relieue our neceſſities;
whoſe eternitie is without
châge; whoſe greatnes without
meaſure; whoſe power, with-
out reſiſtance: who haſt made
the world by thy word; go-
uerned it by thy wiſdome; and
wilt ruinate it by thy wil. Gods
power createth, his wiſdome
gouerneth, his goodnes con-
ſerueth the world. Which
three, notwithstanding as they
are in the true God vnſpeake-
ably one: ſo in the operation
they cannot bee ſeparated.

R 4

Power

*Apud homi-
ne: cor ex
verbis, apud
Deum ver-
ba ex corde
penſantur.
Gregor.*

Power createth wisely, by goodnesse; wisdom governeth goodly, by power; goodnesse conserveth powerfully, by wisdom.

The greatnesse of the creatures sheweth his power: the beauties, his wisdom; the utilities, his goodnesse. As in the Creation and governance of the world, the Titles of God, haue their severall uses and operations: so likewise haue they in the worke of redemption, as sweetly and soundly it is set downe for our comfort: That when God had created *Adam*, he gaue him all excellent and precious vertues; as Truth, to instruct him; Iustice, to direct him; Mercy, to preserve him; and Peace to delight him, with all pleasing correspondency that could be imagined. But when hee fell away, and forgot all the good which God had done for him,
these

these vertues left their lower dwellings, and speedily returned backe to him that gaue them, making report what euils had fallen out vpon earth; earnestly mouing the Almighty, concerning this his wretched and forlorne creature, yet in very different manner: for Iustice pleaded for the condemnation of wretched man, & called for the punishment hee had worthily deserved.

Truth, required the performance of that which God had threatened: but Mercy entreated for miserable man, made out of the dust of the earth, seduced by Sathan, and beguiled by the shewes of seeming good; and Peace no lesse carefully sought to pacifie the wrath of the displeased God, and to reconcile the creature to the Creator. When God had heard the contrary Pleas,

and earnest desires of these most excellent Oratours, and that there was no other means to giue them all satisfaction; it was resolved in the high Court of the blessed Trinitie, that one of these sacred persons should become man; and by taking vpon him the nature of man, hee might partake in his misery, and bee subiect to his punishments: So by conioyning of his diuine nature and perfection with the humane nature, hee might fill it with all grace and heavenly excellencie, and work our saluation.

Thus were the desires of these so contrary Petitioners satisfied; for man was punished, as Gods Iustice exacted; That was performed which God threatned, as Truth required; The offender was pitied, as Mercy entreated; and God and man reconciled, as
Peace

Peace desired. So was fulfilled that of the Psalmist: *Mercy and Truth are met together, Righteousnesse and Peace haue kissed each other.*

Thus the goodnes of God hath found out a way by such various, yet harmonious passages of his heauenly attributes, to saue mankind, which otherwise had bene lost, and lost for euer. This goodnesse of God is the nurse of all his creatures, and maine pillar that holds vp the world: and therefore let vs praise it with the best member wee haue: for there is no moment wherein we doe not in some measure partake of Gods goodnesse: and there ought to bee no moment, but we should extoll his goodnes. *If wee would declare and speake of it, it is more then wee are able to expresse.* Psal. 40. 5. And as the sonne of Syrach speaketh: *When you glorifie the Lord, ex-*

Psal. 85. 10.

Rabbini dicunt in Legge tot esse præcepta affirmatiua, quot membra in corpore humano, scilicet 248. totq; negatiua præcepta, quot sunt dies anni, scilicet 365. ut omnia corporis membra, & omnes anni dies obedientia Legis debentur significetur.

all him as much as you can : for
 euen yet will he farre exceed, and
 when you exa't him, put forth all
 your streng't, and bee not weary;
 for you can neuer go far enough.
 Eccius. 43. 3. And will you
 heare how an Heathen extols
 God : If we bee in our good
 minds, what else must we doe,
 then to celebrate and praise
 the diuine power publikely
 and priuately ? Must not wee
 sing this Hymne vnto God, as
 we be digging and plowing ?
 Great is that God, who hath
 giuen vs these tooles to ma-
 nure the earth ! Great is that
 God, who hath giuen vs these
 hands to get a liuing, & these
 stomackes to digest our meat !
 Great is that God, who hath
 giuen vs a vegetatiue power to
 grow in stature, and a rea-
 sonable soule to liue like men !
 And in another place the same
 Philosopher cryeth out more
 like an Angel, then a man :
 Alwayes

Epictetus.

Alwaies I will more that
which God willeth, then that
which I will; I will be ioyned
and cleaue vnto him as a Page
and a seruant.

O words borne in Heauen!
a Speech fallen from aboue
the clouds! O that I could be
so affected with thee *Episte-
tus* (saith *Lipsius*.) Seing there
is no ende of Gods mercies,
and wee cannot praise him as
we should, we will praise him
as we can, & call all the host
of Heauen and Earth to ioyne
in our consort: * *Let every thing
that hath breath praise the
Lord: Praise ye the Lord.*

Excellent was that medita-
tion of him that sealed Christs
truth with his blood: If I
should doe nothing else day
and night, so long as the daies
of Heauen doe endure, but
kneele on my knees and reade
the Psalmes; I can neuer bee
able to render vnto God con-
digne

*Casti et con-
ta hęc Phi-
losophia, ad-
que norma,
et velut la-
pidem explo-
rata celestis
Legis.
Constitui (in-
quit Lipsi-
us) et con-
formari vo-
luntatē meā
diuine: vult
me fabrica-
tare? et ego
volo aliquid
agere: vult
in: potiri? vo-
lo: nō potiri?
nolo: mori?
volo. lib. 2.
Mat. ca. 16.
ex Epictet.
* Psal. 150. 6
* Philpot.*

Martyrologia mirè delectant, nam post sacra triblia, mulus est liber qui maiore in nobis devotione possit excitare, quam historia Martyrū. Tossan.

digne thanks for his great mercy, fatherly kindnesse, and most louing compassion extended vnto mee, most vile, sinfull, wicked and vnworthy wretch. Oh that the Lord would open my mouth, and giue me a thankfull heart, that from the botome of the same, might flowe out his continuall praises. Oh that my sinfull flesh (which is the cause of my sorrow) were cleane separated frō me, that I might sing Psalmes of thanksgiving for euer and euer. But I seale vp this poynt with that saying of *Austen* after a laborious disputation of the holy Trinity: O Lord my God, which art one God, God the Trinity! If I haue spoken any thing that is thine, I humbly beseech thee, and thine, to accept it at my hands. If I haue spoken any thing that is mine, or followed

lowed the way of flesh and blood, I humbly beseech thee and thine to forgiue mee.

CHAP. 19.

The diuers workes of God are daily to bee remembred, and for euer reuerenced: and first of the Creation of the world, and of man. A dilution of a most blasphemous assertion. God no Author of Sinne.

AS we must meditate vpon God and his properties; so must we meditate vpon his works, and they are diuers: and then vpon his worship, as it followeth in order. But first of his workes, and they are either,

ordinary, { Creation, }
 { Preservation. }

extra-

Extraor. { Miracles. }
 dinary, { Miraculous deli- }
 { uerances. } {

Speciall, { Redemption. }
 { Sanctification. } {

Singular, { Nationall. }
 { Personall. } {

Cast your eyes vpon all and
 euery of his workes, and you
 cannot but confesse, hee hath
 done all things well. And first
 for the worke of Creation,
 and short as may bee; for in
 such multiplicitie of matter,
 I study all possible breuity in
 euery point.

*Upon my Spirit (Lord)
 let thy Spirit reflect :
 Grant I may handle
 in a style select
 So sacred stufte; that
 who so reads this Story,
 May profit reape, I comfort
 and thy glory.*

The

The heyre of all things
(saith the Apostle) made the
world, hee must receiue the
glory of it, together with the
Father and holy Spirit; for the
rule of *Austin* is true: The
workes of the Trinity, in out-
ward things are vndiuided:
They are in such sort of God
being one, that each person
hath in them somewhat pro-
per and peculiar; for being
three, and they all subsisting
in the essence of one Deity,
from the Father, by the Sonne,
and through the Spirit, all
things are. The Creation is
thus couched in briebe.

*The first the light;
the Heauen the second day;
The third the Earth, (forth:
the fourth the Stars brought
The fift the Fowles;
and Fish in Seas that play;
The sixth, the Beasts and man,
of dust of th' earth:*

Iehouah

*Efficiens v-
nicus est De-
us, cumque
ex actionis
effecta acti-
onis princi-
pium intel-
ligatur; crea-
tionis in qua
essentia ab-
solute specta-
tur opus, Deo
secundum
essentiam
potius quam
singularem a-
licuius per-
sonae tribui-
tur, quoniam
ordo quem
in agendo
seruant per-
sonae, mini-
me excludit-
ur. Tilen.*

Iehouah resting,
constituted than,
The seauenth a Saboth,
vnto God and man.

*Triquaedā
maximē sci-
enda de cre-
atura nobis
oportet inti-
mari: Quis
eam fecerit?
Per quod fe-
cerit? Cur fe-
cerit? Si er-
go quari-
mus quis fe-
cerit: Deus
est. Si per
quid: dixit,
Fiat, & fa-
cta sunt. Si
quare fece-
rit, quia bo-
nus est. Nec
enim author
excellēti-
or est Deo, nec
ars efficacior
Dei verbo,
&c. Aug. li.
11. de ciuit.
Dei. ca. 21.*

What thinke yee touching
this worlde? Did you euer see
a faire and beautifull thing,
and is it not in this world and
a part of it? therefore wee
may well say with *Apuleius*
in his Problemes; What more
excellent then the World?
Doe you praise the Heauen?
it is the goodly face of the
World. Doe you praise Sunne
and Moone? they are the two
eyes of the World. Doe you
praise the Starres? they are
the burning lampes of the
World. Doe you praise the
Fire? it is the actor and
cherisher of the things of this
World. Doe you praise the
Ayre? it is a glasse to behold
the beauties of the World.
Doe you praise the Sea? it is
the

th
Do
and
are
Do
mo
lars
prai
Can
are
Wo
cula
seru
prai
seru
the
uens
God
shew
This
or C
are t
uery
hear
ning
Heau
tures

the fish-pond of the World.
Doe you praise the Plaines
and Champion Fields? they
are the floores of the World.
Doe you praise the hilles and
mountaines? they are the pil-
lars of the World. Doe you
praise the Goat, Elephant,
Camell and Monsters? they
are the curiosities of the
World. Wherefore if parti-
cular things of the World de-
serue so great praise; what
praise doth the whole de-
serue? The worke commends
the workemaister. The hea-
uens declare the glory of
God; and the Firmament
sheweth his handy worke.
This World is an Vniuersity
or Colledge, wherein there
are two Lectures, whereof e-
uery man liuing must bee an
hearer and a learner, concer-
ning Gods Workes in the
Heauens, and all the Crea-
tures.

*with a
loud voice
say.*

The

Est mihi liber in quo tres paginae, totidem literae: paginae sunt caelum, aqua, terra: literae sunt stellae, pisces, et omnia terrestria: hinc & boni scio quicquid scio, Anton. Eremita in hist. Eccles. Acts 17. 27. Homo epilogus mundi totius, et omnium verum quae in ipso sunt: nam Esse habet commune cum lapidibus, vivere cum arboribus, sentire cum animalibus, intelligere cum Angelis. Terram

The first Lecture we may call the Philosophie Lecture, and it reacheth from the 1. verse to the 7. of the 19. Psalm. The Philosopher saith, *Deum tangitur in operibus*: God is euen touched in his workes; agreeing with *Paul*: The Hea-then by groping might haue found him, for doubtlesse hee is not farre from euery one of vs. As the great world, the whole frame of Heauen and Earth: so Man the little World sheweth the workes of God: hee is a picture of heauen, and an interpreter of nature, and aboue all, the engrauen Image of the immortall God.

The Diuinity Lecture begins at the 7. verse, and continues to the 11. verse of the same Psalm. By the Philosophy Lecture al people whatsoeuer are instructed to know God: but to his owne people God reads a Diuinity Lecture, he calleth and

and teacheth them, by his ^a word. The difference of these three knowledges of God, namely by the World, by Man, and by Scriptures, are very well compared by a Reuerend ^b Diuine, to the three Courts of the Temple at Ierusalem, where God was worshipped.

First wee behold God in the frame and composition of Heauen and Earth, as the great and vtmost Court: then wee see God in our selues, in the workmanship of the body, in the powers of the minde & the soule, there is the inward Court: Lastly with the high Priest, we enter into *Sanctum Sanctorum*; that is, we behold God and learne to know him, in his sacred & heauely word. When I consider these works of the Lords fingers, I cannot but breake out againe and againe into the meditation of the

habet in carne, aquam in humoribus, aërem in flatu, ignem in calore, calas in motu & operatione. Incinerat. mort. Authore Pont
^aPs. 146. vlt
^bD. Maxey D. of Wind

Pfal. 8. 1.

Sauanoro-
la.

Mar. 7. 37.

the Creation. O Lord our Go-
uernour, how excellent is thy
name in all the World! Wee
admire thy power, wisedome,
care, diligence, loue and pro-
uidence: power, in making all
things; wisedome, in ruling
all things; care in regarding
euery particular as the gene-
rall; diligence, by finishing
the whole frame in sixe dayes
space; loue, in ordering all
things for the good and be-
nefit of man; prouidence pre-
seruing all things for many
yeares and ages. And as an
Ancient; all the works of God
declare his goodnesse, power,
and wisedome; goodnesse in
communicating; power in
creating; wisedome, in dispo-
sing them.

These three are marshalled
in three words, *Bene omnia fe-
cit*; goodnesse, in *bene*; wise-
dome in *fecit*; power in *omnia*.
What a good God is this that
hath

hath done well? What a powerful God, that hath done all things? What a wise God that hath disposed them in such excellent order and variety? He hath done all things well. The words are an excellent acclamation, arising from a miraculous cure, Christ wrought on a deafe dumbe man; wherein wee may see foure memorable members: 1. The person, (hee) 2. the action of the person, (hath done) 3. the vniuersality of the action, (all things.) 4. the nature of the vniuersality, (well.) Hee hath done all things well. If all bee well God made, how comes so much ill in the World? Wee must know (as *Austen* notes) there bee two kindes of euill, sinne, and the punishment of sinne: the one is an vniust action, pleasing man, but displeasing God; the other a iust

Amos 3. 6.

*Pfal. 51. 4.

*Punale ma-
lum propriè
non est ma-
lū, quia non
sunt verè
mala que
non faciunt
malos.*

*Deus nō est
author illi-
us rei, cuius
est ultor.*

Fulgent.

Quin et Gē

tes ex natu-

ra lucernu-

labac habue-

re cognitio-

nē. Eurip.

inquit, Dī

si mali quid

facerent, nō

essent Dī.

*Pfal 19. 8.

b Psal. 5. 5.

c Gen. 1. 31

iust passion pleasing God,
but displeasing Man, a cul-
pable euill, and a penall
euill; a penall euill is that
the Prophet motions: *Shall
there bee euill in a Citty, and
the Lord hath not done it?*
A culpable euill, * *I haue
done euill in thy sight.* God
is the Author of the penall
euill, but not of the culpa-
ble.

As for the euill of sinne,
God forbid we should charge
his holy Maiesty with so hay-
nous a thing! God is not the
Author of sinne, in regard of
his precepts: * *The Statutes of
the Lord are righteous, reioy-
cing the heart; the commande-
ment of the Lord is pure, enligh-
tening the eyes:* Nor in regard
of his approbation; for, that
which God ^b hates, he cannot
approve: nor in regard of his
operation; for ^c euery thing
that God made was very
good:

good; nor in regard of his
impulsion: *Hee hath not caused
men to erre; for he hath no need
of the sinfull man.*

Eccl. 15. 12.

The Prophet *Jeremy* makes
plaine the point saying: *I haue
planted thee a noble Vine, wholly
a right seede.* Such were wee
in the state of Innocencie; for
God created man without
corruption, and made him af-
ter the Image of his owne
likenesse: but the Prophet in
the same place admiringly de-
mands, *How art thou turned
into a degenerate Plant of a
strange Vine vnto mee?* The
Sonne of God answers the
Prophet: *An enemye hath
done this; Hee sowed tares a-
mongst good wheate: Non se-
minauit. (saith Chrysologus)
sed superseminauit:* He sowed
not, but sowed vpon the good
seed. The good things of the
Creator went before, and the
euill of the Diuell followed

Ier. 2. 21.

Mat. 13. 28.

*Præcedunt
Creatoris bo-
na, m. La di-
aboli post se-
quantur, ut
malum quod
fit ex d'abo-
lo, fit accidit,
non natura*

S

after:

after: that the euill which is of the Diuell might bee an accident, not a Nature.

The Diuell was the first cause that sinne came into the World, The Diuel perswaded *Eue*; *Eue*, *Adam*; *Adam* consented, and so sinne was acted. Euer since the malice of *Sathan* and corrupt will of man, are principall actors and Authors of sin. God then by no meanes is the Author of sinne. It is better, saith *Chrysostome*, sixe hundred times to bee thrust through, then God should heare such blasphemy come from our mouthes: that hee should bee the Author of sinne.

But to leaue the World, and come vnto man, *Moses* describes him liuely and generally in the first Chapter of *Genesis*, which the Fathers call *Caput Mundi*; and particularly in the second Chapter, which

which they call *Caput hominis*. First, hee layes downe the counsell of God for the creating of man, *Genesis* 1. 26. Secondly, the execution of his counsell, or the Creation it selfe, verse 27. Thirdly, Gods blessing vpon man, verse 28. Fourthly, the prouision of God for man, verse 29. 30. And lastly, a ioynt commendation of all the workes of God, verse 31. Before hee said, they were good; but when Man was made, he said they were very good.

In the second Chapter hee describes the distinct Creation of Man, both in regard of the body and the soule, verse, 7. Secondly, the place where he should dwel, verse 8. Thirdly, the worke which he should doe, verse. 15. Fourthly, the meate which hee should eat, verse 16. Fifthly, the company which hee should haue,

S 2

verse,

Nos affirmamus ad quaestionem illā, An totus homo ad imaginem Dei sit factus? Deus hominem fecit sibi simile, tum ratione substantiae animae, quae est essentia spiritualis, tum ratione qualitatum eiusdem, ut quae erat sapiens, sanctus, iustus: tum denique ratione adiunctae dignitatis totius suppositi, viz. dominationis in ceteras animantes, cui serviebat ipsa corporis dignitas, &c. Alsted. Lex. Theol.

verse 18. Lastly, the rule which hee should beare, verse 19.

Thus *Moses* layes open the Creation of Man, in the two first Chapters of *Genesis* where God gaue man an *esse*, *bene esse*, & *praeesse*. Man was made with a greater preparation then the rest of the Creatures; for it was with a deliberation: *Let us make man*; to insinuate his excellency. Secondly, he was made to the Image of God; which was a conformity of the Creature with the Creator; and this consisteth in the good of vertue, and the good of condition: in the good of vertue, was wisdom, whereby hee knew God and his workes; and holinesse, whereby hee was inioyned in soule and body to performe obedience. The good of condition, or his happinesse, was first a communion with God. Secondly,

condly, a Dominion over the Creatures. Thirdly, labour without irksomenesse, & wearinesse. And though properly the body cannot be said to be made according to the image of God, because he is a pure Spirit; yet there is somewhat Divine in it, both because if Man had not sinned, hee had not dyed, and that he is capable of a speciall glory, and incorruptible after the resurrection, because of a certaine excellencie it hath in comparison of other Creatures; and because it is an instrument fitted and accommodated for excellent actions and operations. What is man in regard of his Soule? Hee is as it were a created God, as God an uncreated spirit. What is Man in regard of his body? Hee is a Princely Maiesty over the workes of Gods hands. God gaue him a *Praesse Creatu-*

ris; but with a subesse Creatori.

In the dignifying of Man, God did not onely impart to him his owne image in purity of minde, and impose humane shape in the habite of his person; but he doth further grace and adorne him, with his own equall titles, by terming of him a God. *Est animata Imago Dei*, as one saith, He is the living Image of God: for as *Lactantius* saith, though hee bee but a Man before God, yet hee is a god in the world. It was this that made the *Ægyptians* affirme, that Man was a terrestriall god: But yet, lest hee should haue too sublimious a conceit of his owne singularity, it is not amisse to remember what the *Cynicke* said to *Alexander*: Though hee was a god vpon Earth, yet hee was a god of earth; and as the *Phanix* being

ing bred of ashes, doth burne
to ashes; so he being made of
earth, must yeelde to earth.

What is man, that he should
bee of such honour and dig-
nitie? A Temple of the holy
Ghost, and a dwelling of the
sacred Trinitie. What is man,
that in earth hee should bee
guarded with Angels of hea-
uen; and in heauen, like the
Angels themselves? What is
man, that God should bee one
with vs, and we with him, and
the glory God gaue Christ,
Christ giues vs? *Lord, what is
man, that thou takest knowledge
of him, or the sonne of man, that
thou makest account of him?*

Reade, O man, in thy
selfe, that from thy selfe thou
mayest see and know God.
Behold, thou hast a mouth,
and with thy mouth thou
commaundest. Behold heere
in thee, the soueraigntie of
God. Thou hast eyes, & with

thine eyes thou seest: behold here the knowledge of God. Thou hast hands, and with thy hands thou workest: behold heere the operations of God. Thou hast eares, & with thine eares thou hearest: behold here, Gods readinesse to heare our suites and prayers. Thou hast feete, and with thy feete thou walkest in all places: behold heere, the vbiquitie of God.

Psal. IIII.

But I will conclude this poynt with that of the Prophet, (and let every one sing it in the inward closet of his owne breast:) *I will praise the Lord with my whole heart, in the assembly and Congregation of the Iust. The workes of the Lord are great, and ought to be sought out of them that loue him.*

CHAP.

CHAP. 20.

Diners instances of the Preservation of man.

THUS for the first ordinary worke of God, the Creation: Now to the Preservation. God dealeth not with vs, as the Ostrich with her egges, who layeth them in the dust, there leaueth them, and careth not who treadeth on them. But God dealeth otherwise with vs: He doth not only performe the part (if I may so say) of a Mid-wife, to see vs safely brought forth: but is to vs a Nurse also, in caring for our safe bringing vp and conseruing of vs. It is one benefite to make vs, and another to preserue vs. One hand works both: As Christ Iesus made the world; so he vpholds it by the word of his power. Runne through the whole course of

*Preseruation
triplex: gene-
ralis, qua cu-
rantur om-
nia: specia-
lis, qua cu-
ratur singu-
li: specialis-
sima, qua
curantur bo-
ni viri, qui
Deum colūt
vita et pre-
cibus, Alst.
Syst, Theo.*

your life, and you shall see infinite benefits contained in this one. Make a catalogue, saith *Luther*, of the fauours of God, and for one drop of misery, you shall see an ocean of mercy. When you were inclosed in your mothers wombe, who took care ouer you, you should not be stifled in darknesse, and borne an vntimely fruite, but the Preseruer of men, that watched ouer you day and night? He hath planted loue in our parents hearts, to prouide for vs; milke in our mothers breast, to giue vs sucke; strength in other folks, to carry vs; vigilancy in their eyes, to watch vs. Hee hath made them to haue willing cares, to heare our cries and plaints; louing hearts, to pity our wants; and cheerefull songs, to still our cries. And euer since hee tooke vs from our mothers wombe, hath not this God of
pitie

pitie and compassion releued vs in euery necessitie and extremitie? Hee that planted this affection in parents, to lay vp for their children, as a good father of the whole family in heaven and in earth; layed vp for his children, and brought them (that I may so say) into a delicate Kitchin, framed (euen before they were borne) with all kinde of meats and necessities. Thus was man furnished before he was borne; and God began to doe well vnto him before he made him: so carefull was God not onely of his life, but also of his liuing. The thing which maintained him, was made before him: for if hee had giuen him life, before liuing; the Father of prouidence should haue seemed to haue dealt improuidently: But if hee had giuen him life without liuing, the Father of mercy should haue created

2 Cor. 12.

Homo prius ornatus quam natus, & Deus incepit bene facere antequam fecisset.

created his children vnto misery.

Psa. 145. 15

16.

Psal. 147. 8.

Psal. 113. 9.

Ezech. 37.

12.

*Deus agit
per has cre-
aturas, quasi
imperans, nō
quasi mendic-
ans: vitatur
enim his in-
strumentis,
non indigē-
tis, sed in-
dulgentia.*

Can. Theo

Mat. 10. 30.

The ancient Rabbins, that they might open mens eyes, to see the treasures of Gods goodnesse, ascribe vnto God foure Keyes. 1. The key of vi-
tuals: the 2. the key of raine: the 3. the key of fruitfulnessse: the 4. the key of the graue. Who can bring corne & wine from the earth, or Children from the womb, or raine from the clouds, but God almighty? Who after so many blessings of this life, will receiue our soules into heauen, & keep our bodies in the earth, but the Lord of heauen & earth? Yea the Lord in his mercy descendeth to take care, euen of the least things that seeme to concerne man: *The very haire of our head are all numbred.* The words are most emphaticall. Things that be numbred, are therefore numbred, that none of

of them should bee lost. Hee doeth not say, They shall bee numbred, but, they are numbred; as if he should say, Long agoe haue you bene taken into the Arke of Gods prouidence, and like *Noah*, preserved from the deluge of diuers distreffes. And hee doeth not say, The dayes of your life are numbred, but, *the haire of your head are numbred*: euen these small things God regards, which we regard not. Whether therefore an haire doeth grow on the head, it is the gift of God; or an haire doeth fall from the head, it is the will of God. If the Lord so account the haire of our head, how doeth he account of our life and saluation?

Behold with me an endlesse largesse, & large beneficence of a most bountifull God. Whatsoever is vnder the wide canopy of heauen, is made of
God

God, either to the vse of man, or to the vse of that thing that serueth man. If man eate not flies, (for example sake) he eateth those birds that liue by these flies; If he eat not grasse, hee eateth those beastes that feed on the grasse. Whatsoever walketh vpon the earth, swimmeth in the water, flieth in the ayre, shineth in heauen, it is thine, O man, made for thy vse and benefit. If to the positiue benefits, we adde the priuative; as deliuerances from sicknesses, dangers and extremities of the world: they are so many they cannot be numbered, so mightie they cannot be measured. What need we to feare any trouble, when the Lord of heauen and earth, is with vs euermore to keepe vs?

I am with him in trouble (saith the Lord by his Prophet) *I will deliuer him, and glorifie him.* These few wordes containe three

Psal. 91. 15

three promises of God, made to euery faithfull man. The first, of his presence : *I am with him in trouble.* The second, of his power : *I will deliuer him.* The third, of his mercy : *I will glorifie him.*

What estate is there where- in the comfortable presence of God, doeth not afford singular ioy and content? Are you cast into prison, a darke, deep, desolate dungeon? what darknesse can there be, where the Sunne of righteousness shineth? what sadnesse where he solaceth? what solitarinesse where he dwelleth? Are you sent into banishment? If you could be driuen from God, as from your Countrey, miserable were that exile. Hee is in all places, and with all persons (if they bee of the mysticall body) ministring comfort for the necessary supplies of nature, and a cheerefull content by

Tria appetit infirmus, qualitercūq; afflictus, scilicet in afflictione consolationē, ab afflictione libertatem, ex afflictione remunerationē: secundum hoc tria, tria notantur in hoc textu Davidico: 1. consolatio, ibi, cū ipso sum in tribulatione: 2. liberatio, ibi, eripiam eū: 3. remuneratio, ibi, glorificabo eum.

*Ut quisq. est
dissolutissi-
ma vita, ita
est solutissi-
ma lingua.*

*Habet om-
nia qui ha-
bet habent e-
carnia.*

by the presence of his Spirit. Are you contemned by the world, and reproched by the viperous tongues of lewd slanderers? (for as *Seneca* saith: The lewdest life hath the lewdest tongue.) Be not dismayd hereat, it is enough to bee honoured of God, and of good men; of good and bad thou canst not. He is vnworthy of Gods fauor, that cannot thinke it happinesse enough, without the worlds.

Are you impouerished with losses? Hee hath all things, that hath the Lord of heauen and earth. What can be wanting to him that hath so rich a Lord? No sweetnesse, to the sweetnesse of the Lord; no pleasure, to the soules delight; no wisdom, to that of the Spirit; no riches, to the gaine of godlinesse; no glory, to the crosse of Christ; no peace, to the peace of conscience; no
ioy

ioy, to the solace of a religious heart: and he hath all this within him, that hath God dwelling with him.

Are you weake and diseased in body? He cannot miscarry that hath his Maker for his Physician: a mighty God to saue and the strongest Sauour in all distresses. When the body is weakest, the minde is ablest: and that must needs be able, both for doing well, and suffering ill, that hath the Lord of Lords for his strength and portion.

Are you feared with the gastly sight of dreadful death? What doe you lose, if you exchange an earthly house for an heavenly? You haue now the life of grace, when the Spirit of God dwelleth within you; heereafter the life of glory, when the body is vnited to the soule, and both vnto God. In a word: if God bee with

vs,

Decrementum virium naturalium incrementum virium supernaturalium.

Eligant cupias diuitias, voluptas, voluptate, pompatice dignitates quibus fruantur: pars (vero) mea est, et erit Deus in aeternum.

Gloss. in Psal. 16.

vs, then haue wee libertie
in prison; home, in banish-
ment; honour in contempt;
wealth, in losses; health,
in sicknesse; and life in death.
And therefore in the dead-
est time of calamitie, wee
will sing with the sweetest
Singer of Israel, that Song of
Thankesgiuing: *Wee will giue
God thanks for the helpe of his
presence.*

There is a God in heauen,
that hath dealt otherwise with
diuers of vs, then to lay so ma-
ny euils on vs, as he doth vpon
many in the world. This God
whom wee serue, is, as *Basil*
saith, The onely refuge in all
aduersitie, both externall and
spirituall: he couers vs vnder
his wings, wee are safe vnder
his feathers, his truth our
shield and buckler.

Shal we be like vnto beasts,
which drinke of the brooke,
& neuer thinke on the spring?
Shall

Shall wee receiue a whole tide of Gods blessings, and neuer looke to the wel-spring, from whence they doe flow? Shall not our soules wait vpon God, since of him commeth our saluation? And as in our rescues from so many euills, we haue seene *Gratiam Dei*: so in memoriall therof, let vs sing *Gratias Deo*, and crie with the Psalmist: *I will loue thee, O Lord, my strength. The Lord is my Rocke, and my Fortresse, and my deliuerance, my God, my strength, in whom I will trust, my buckler, and the borne of my saluation, and my tower.*

CHAP. 21.

Of Miracles, and miraculous deliuerances.

Thus for the ordinary benefites of God, Creation, and Preservation: Now to the extra-

Beneficium datur propter officium, ergo, si sic Deus nobis benefacit, utiq; ad eius cultum obligamur, haec enim se necessario consequuntur, Deus, Religio, Homo: 2. Pater, obsequium, filius: 3. Donator, gratiarum actio, acceptor: nam qui non est gratus pro datis non est dignus dandis.

*Ocularia mi-
racula longe
minora sunt
quam audi-
cularia.*

John 8.11.

John 15.5.

1 John 1.7.

Isai. 50.5.

extraordinary Miracles, and miraculous deliuerances. The manifold miracles Christ hath wrought on the earth, did plainly declare he is the onely *Messias* that saueth his people, who worketh more miracles now mediately by the dispensation of his holy word, then he did sometimes immediately in his owne blessed person: for as *Luther* saith: Eye-miracles are farre lesse then eare-miracles. Hee openeth the eyes of the minde, to see those things which are of the Spirit of God. Hee giveth strength, that we may walke with an euen foot in the wayes of God. Hee cleanseth the leprosie of that sinning sinne, and all sinne else that floweth from thence. Hee enlightens the vnderstanding to attend the wholesome word of life, to take profite thereby. Hee redeemes vs from the kingdome of darknesse, vnto a marueilous light; and o-
neribrowes

herthrowes the dominion of death, and of the diuell. He comforts afflicted consciences with the glad tidings of peace, giving vs the pledge of his Spirit, to teach vs all truth.

Thus let vs euermore looke into the marrow of Christs miracles, and heare his gracious voice, that enters deeper into the soule and spirit, then all the miracles in the world, which now are out of date, since the cleare Sun-shine of the glorious Gospell. One graine of faith in Christ is better then all lying signes whatsoever, which as a iudgement are laid vpon those that will not belecue the truth. Wherefore let vs that haue the truth, cast away lies and deceiueable things: for miracles now, are (as *Austen* speakes of the Donatists wonders,) either the fictions of lying men; or the prodigies of deceiuing spirits.

Let

1 Cor. 15.

54.

Iohn 16.13

Doni ordinatum miraculorum, sed non miracula cessant.

Quisquis prodigium quaerit, ipse est maximum prodigium, cum totum do credente, non credat.
Aug. lib. 22 de ciuitate Dei.

Rom. I. 16.

Let vs then trust in Christ, *who is our onely stay*; and beleue his word, *which is the power of God vnto saluation, to all the faithfull.*

And for miraculous Deliuerances, turne ouer the Booke of God, and Histories of the Church; they record nothing so much. But I will come nearer our times, and onely touch two; The one, in the late Queenes time; the other in his Maiestties. In *Q. Elizabeths* dayes, a Prince of eternall memory, in 1588. Doctor *Fulke* in his Preface on the Rhemish Testament thus speaketh.

*Ostendimus
oclausus, mi-
vabilis an-
nus,
Clade Papi-
sticum, fan-
stus ubique
pys.*

*In eightie eight, that blest and
happy yeere,
The Papists fell, the good ioy'd
euery where.*

Those of our men, that went downe to the Sea in Shippes, saw the wonders of God in the deepe. In this yeare, there howered on our English shore,

an

an invincible army of Spaniards(as they called it;) and of 158 shippes, returned not above 40. into Spaine againe. The Esauite *Creswell*, (named *Andreas Philopater*) confessed in his answer to the Edict of the King of England, in pag. 139. That by the will of God, the successe of that nauall war was infortunate. The causes were many (saith hee,) Inclemency of the ayre, ignorance of an vnknowne Sea, and perhaps, the negligence and improvidence of some men. But the onely cause of their overthrow, was Gods mercy, his miraculous mercy to his little flocke of this poore angle and corner of the world. The strong immortall God did it for vs, *and it was marueilous in our eyes*. Therefore as *Titus* spake of Ierusalem: *Deus in capienda hac urbe, nobiscum pugnavit*. So with a little inuersion

Cicero.

*Scampato il
pericolo, gi-
obbato il
santo.*

uersion of the words, we may as truely say, *Dens in liberando hoc regno, nobiscum pugnavit*: God in deliuering this kingdome, fought with vs. Now *Non est aquum* (saith the Orator) *tempore & die memoriam beneficij desiniri*. Though the deliuerance be past and gone, yet the remembrance of it shall still be fresh in our mindes; otherwise we verifie the Italian Prouerbe: When danger is escaped, the Saint is mocked. And therefore those vowes and promises wee made vnto God in extremitie, let them be performed in prosperitie; & praise wee the Lord euery day that goeth ouer our head: because therby euery day that shineth vpon vs, God giues into our bosomes, such a measure of graces, that is pressed downe, shaken together, and running ouer. Therefore wee will sing with that man according to Gods

Gods

Gods owne heart: O thou deliuerer from our enemies, thou hast set vs vp from those that rise against vs: Therefore wee praise thee (O Lord) among the nations; blessed (euer blessed) bee the God of Iacob, and the God of our saluation bee exalted for euer and euer.

Psal. 124.

47.

And anno 1605. Henry Garnet the Prouinciall, Oswald Tesmond, and Iohn Gerrard, with certaine rebellious Gentlemen, audacious Phaetons, conspired in one moment to blow vp the most honorable assembly of Christendome, when the King and Queene should haue been torne in pieces, and left without buriall: when damme & yong should haue beene killed in one nest; when the Cedars of Lebanon, and Oakes of Basan; all the strong men that were about the bed of Salomon, were destinated, and that in their
T clothes;

2 King. 23.
10.

clothes; like *Sidrach*, *Misach*, and *Abednego*, to the furious flames of a terrible fire: when for hatred to vs, many of their owne brood should haue bin forced to passe through the fire: like that harlot mother, that ouerlay her owne childe. A crueltie condemned, euen by the Heathen. They make their friends to perish, that they might slay their enemies. Like they are in cruelty to the *Assassines*, a nation depending on *Phenicia*, esteemed among the *Mahumetists*, of a soueraigne deuotion and purity of manners, to kill some of a contrary religion: and this they hold to bee the shortest and readiest way to gaine *Paradise*.

Thus doeth this viperous brood deale with true Professors; if they cannot confute them with an argument *à contragatis*, bonds and fetters; they will

will be sure to conclude *in fe-
rio affasianat*, and murder Pro-
testants, and Protestant Prin-
ces, and thinke they doe ther-
in God good service: as *Au-
sten*, of the Circumcellions; as
if they had bene of *Maximi-
nus* his mind in *Tertullian*, that
the blood of Christians is the
best pleasing sacrifice to God.
This was intended against vs;
and this wonderfull God did
let the lay powder, but would
not let them kindle it: no-
thing was wanting, *nec ani-
mus, nec arma*, but onely *nutus
Dei*; who then, whē they cried
There, there, so would we haue
it, deliuered vs *in articulo mor-
tis*, not only as men appointed
to die, but at the point to die:
not so much as the smell of
fire was vpon our garments, or
one haire of our head singed.
To preuent the other danger
in 1588. we vsed some means:
for we brought into the field,

Tertul. in
Apol. Chri-
stianorum
Sanguinem
Dys vili-
mam esse
gratissimam

pares Aquilas, wee sanctified Fasts, and cried vnto the Lord: but in this Deliuerance were none of these seene. For wee suspected no danger, nor feared no enemye; wee dreamed of no such diuellish deuice against vs. Oh no, it was onely the worke of this wonderfull God, who then shewed himselfe indeed for vs, as he is in name Wonderful. God giue vs grace to render thanks according to the benefite bestowed vpon vs. The snare was broken, and we deliuered: therefore so long as wee haue pennes to write, tongues to speake, a generation liuing, or a posteritie following; the memory of this deliuerance shall neuer be forgotten: but wee will cry, and cry to the ends of the earth, and last date of all flesh: *Praise the Lord for his goodnesse, and declare his wonderfull workes before the chil-*

children of men. And pray we will from the deepeſt ground of vnſained hearts, as long as we can hold vp our hands, and eleuate our eyes to the throne of grace, to make vs euery day more and more thankefull for this, and millions more of his mercies, praizing him that deſerueth this glorious title alone *Ob Reges ſeruatores.* O Lord, let *James* flouriſh long with a Crowne of glory vpon his head, and a Scepter of Triumph in his hand; and ſtill waſh his feete in the blood of his enemies.

Psalm 139.

T³ CHAP.

CHAP. 22.

Of Redemption. The Author; the means; and the men that are partakers thereof; the hand that layes hold on it, a true speciall faith.

THUS for the Ordinary and Extraordinary workes of God; and herein for the Creation, and Preservation, Miracles, and miraculous Deliverances. Now to the speciall and singular workes of God. In the speciall, I note *Redemption*, and *Sanctification*: In the singular, *Nationall* and *Personall*.

For Redemption: At the first in the *State of Innocency*, God made man capable of supernaturall blessednesse, consisting in the vision and fruition of himselfe, giuing him ability to attaine thereunto, and

and lawes to guide him in the wayes that leade vnto it. Nothing was made euill in the beginning: all euill entred into the world by the voluntary auersion of man from God his Creator, through the suggestion of Sathan. This sinne of the first man, (being the roote of all mankind) is deriued to his posteritie, subiecting all to curse and malediction, and infinite inconueniences lying heavy vpon the sons of men; as the world, triumphing without; the flesh, rebelling within; Gods wrath, threatening aboue; damnation, gaping below.

But as God turned vnto good, the euill intended to *Ioseph*: so the good worke of Creation, which the Diuell made euill, God made good againe, by ordaining a Mediator, to accomplish the worke of our redemption: and that

T 4

is,

*Fides Christi-
sum media-
torem ponit
inter Deum
offensum &
hominē of-
fendentem.*

is the Sonne of God, assuming the nature of man into the vinity of his diuine person: so that he subsisteth in the nature of God and man, without all corruption, confusion, or conuersion of one of them into another. In the nature of man thus assumed, hee suffered death; but being God, could not be holden of it, but rose againe, ascended to heaven, satisfied the wrath of his Father, obtained for vs remission of sinnes past, the grace of repentant conuersion, and a new conuersation ioined with assured hope, desire, and expectation of eternall happinesse.

*Fusus est
sanguis me-
dici, & sa-
luti est me-
dicamentu
agroti.*

*Ephes. 4.15
Esay 53.1.*

Learned Phisicians are sometimes wont, when a man is diseased in all his body, to open a veine in the head, or arme, and so to procure health to the whole body. Christ is our head, and our arme; and the Church

Church is the body; the veine of this our head, or arme is opened, that the whole body might be healed. Christ suffered, that man might be redeemed; the vniust sinneth, and the iust smarteth; the guiltie offendeth, & the guiltlesse suffereth. O worke without example! O grace beyond measure! O loue without limit!

Now for the publishing of this ioyfull deliuerance, and the communicating of the benefits of the same vnto vs, the Sonne of God committed to those his followers (whom he chose to be witnesses of all the things he did and suffered) not onely the word of reconciliation, but also the dispensation of sacred and Sacramental assurances of his loue, set meanes of his gracious working. Those first messengers, whom he sent with immediate Commission were infallibly ledde into all

1 Cor. 12.

12.

Christus passus est pro iniustis, ab iniustis, et iniustus.

Theo. myst. Harf. lib. 1.

cap. 14.

*Vnus apex
verbi ratio-
ne potentior
omni :*

*Mens in cō-
silio valet, in
certamine
dextra.*

*In Sophia
Ratio, in Re-
ligione Fi-
des.*

truth, and left vnto posterities
the summe of Christian do-
ctrine, that must for euer bee
the rule of our faith: teach-
ing the knowledge of such
things, as directly concerne
the matter of eternall saluati-
on. For how should men at-
taine euerlasting happinesse,
that know not God, the origi-
nall cause & end of all things,
the object, matter, and cause
of all happinesse? that know
not of whom they were crea-
red, of what, to what, where-
of capable, and how enabled
to it; how farre they are fallen
from that they originally
were, and the hope of that
which they were made to be;
whence are those euills that
make them miserable, and
whence the deliuerance from
them is to bee looked for: by
whom it is wrought, what the
benefites of it are, what the
meanes whereby they are

com-

communicated, to whom; and what shall bee the end, both of them that partake, and partake not in them? All these things, and these onely that essentially and directly touch the matter of eternall saluation, are contained in the word of God, and leade vs by the hand to comfortable feelings in this life, and vnspeakable enioying of the fruite of our Redemption in that life of glory.

And marke I beseech you, the proceſſe of our Redemption, that we may giue the glory of all to whome it is due, God giues Christ, and whole Christ to euery true beleeuer: whole Christ, I meane, both in respect of his Godhead, and his manhood. His Godhead, not in respect of the substance; for that is incommunicable: but in respect of the diuine power, and operation
flowing

flowing from thence, whereby the manhood (which is really giuen to every beleeuer) is made able to merit for the beleuer, both Iustification and Redemption.

The beginning, middle, and end of our redemption is wholly ascribed to God. If you respect the decree of the blessed Trinity, wee were redeemed from all eternity: If the motive of this decree, it was not mans merit, but Gods mercy: If the execution of this decree it was in the fulnesse of time: If the order of this execution, it was done by Christs death, resurrection, sitting on Gods right hand, and intercession to God the father for vs. This fivefold comfort wee oppose against all the terrors of death and damnation; for Christ by his active obedience hath fulfilled the Law for vs; by his passive hath freed vs from our finnes;

Ephes. 1. 4.

Tit. 3. 5.

Ephes. 1. 10

sinnes; by his resurrection, he hath declared vs acquitted and iustified; by his sitting on Gods right hand, giuen his Spirit; by his intercession to his Father, applied his merits, and consequently wrought our Saluation, and euery part thereof.

Heere be clusters of grapes that grow on the Tree of life; make much of these grapes, they delight the eye and reioyce the heart that haue the least taste and prelibation of them. Where faith layeth hand fast of so many great fauours, what good may we not hope for? What euill may dismay vs, if we apply them vnto vs? If Sathan, the Conscience, or Gods Law doe accuse vs, confesse wee our faultes and hide them not; for the eye of heauen seeth all things.

But when they asserre, that because of our sinnes wee de-

serue

*Hac eo fine
praedicantur
quo fides in
Christum pro-
moueat, ut
non tantum
sit Christus,
sed tibi
& mihi
Christus,
ut id in
nobis operetur,
quod de eo
dicitur, &
quod ipse vo-
catur. Luth.*

Ephes. 5. 25
26. 27.

serue to be damned, and flung out as cast-awayes ; then answer them, it is but their office to accuse and witnesse, not to giue sentence, and iudge. It onely appertaineth to God to giue iudgement. Who shall lay any thing to the charge of Gods elect ? It is God that iustifieth. The elect alone God doth iustifie and will glorifie ; for, whomsoever Christ by his blood doth iustifie, by his spirit he doth sanctifie, and at last glorifie. The fountaine of all Euangelicall comfort is contained in this practicall Syllogisme. Whosoever beleeueth in Iesus Christ, shall be saued : but I beleue in Iesus Christ: therefore I shall bee saued. The Maior is the voyce of the Gospell, the Minor is assumed in the consciences of all beleeuers; and therefore the preaching of the Gospell when it doth include all

all beleeuers, to these alone appertaineth the death of Christ, and all his obedience in respect of the fruite, efficacie, and application thereof. Heereupon is that *Plerophoria* of the faithfull, whereby they apply the promise to themselves, by a true and a liuely faith; and this faith that leanes vpon the promise of grace and remission of sinnes, is called a speciall faith, and distinguisheth the true and spirituall sonnes of Abraham, from the carnall and reprobued sort. And all the Fathers, and *Aquinas* himselfe the Papistes greatest Pillar, confesseth, that in the promise made to *Abraham*, was included the promise of Christ deliuering vs from death and eternall damnation; and this promise cannot be apprehended but by a speciall faith, as the Apostle elegantly teacheth;

Gal. 3. 13.

14.

eth; and therefore false and impudent is that quarrell of *Stapleton* against *Beza* for defining of faith, to be not onely a notion of the head, but a perswasion of the heart, wherby euery faithfull man applies and appropriates the promise of grace, to his owne sauing health and endlesse saluation. And hee exclaimes (after this fashion) that such a definition deserues an *Anathema*, and that there is not one ior or title in all *S. Paul* or in the whole Booke of God, that teacheth this particular application. Yet the Scriptures teach it, and Christ required it of euery indiuiduall person hee healed. And what doth this phrase import? *The iust man liueth by his owne faith*, but the iust man liueth by his owne speciall faith? for *tolle meum* and *tolle Deum*. What doth *David* require, but a speciall

ciall faith? when hee cryed:
*In thee O Lord haue I put my
trust; and againe, verse 5. In-
to thy hands I commend my spi-
rit.* What doth *Paul* require,
but a speciall faith? When he
lifts vp his voyce in so full an
assurance; *I am perswaded
that neither life nor death &c.*
Though in the perswasion he
speakes in his owne person, *I
am perswaded*, yet in the mat-
ter of perswasion he puts in all
the Elect as well as himselfe:
*shall separate vs from the love
of God in Christ Iesus.* But I
conclude this poynt of a spe-
ciall faith, (and I haue stood
the longer vpon it, because
without it wee are not par-
takers of that redemption by
Christ) with that excellent di-
stinction of *Austin*, wherein
hee aymes both at the gene-
rall notion and particular ap-
plication: *credere Deum*; there
is a beleeffe of the vnyty of the
essence;

essence; *credere Deo*, there is a generall consent to all the truth of God; *credere in Deum*, there is the assurance of his loue, and certainty of our comfort, by a speciall applying iustifying faith.

But to draw towards an end for this soule-sauing treasure of eternall redemptiō: though glory be a greater good then grace, yet it is a greater thing to draw a man out of sin, and seate him in the state of grace, then after he is in grace to bestow glory vpon him; because hunc is more distant from grace, then grace from glory.

Magna enim sunt dona Dei Creatoris, recreatoris longe maxima.

Great are the gifts of God the Creator, farre greater of God the Redeemer: In that, wee receiued soule and body, in this, grace and glory: in that, hee gaue his Creatures; in this, he gaue himselfe. I will

praise

*Plus mihi
contulisti re-
dimēdo quā
creando: nā
creando me
mihi dedisti,
redimendo
verò te dedi-
sti, ubi me
mihi reddi-
disti: et ideo
si me totum
debeo pro
me facto,
quid iā ad-
dam pro re-
fecto, & re-
fecto hoc mo-
do. Thaul.*

praise the Creator in the Crea-
tion; I will rest in the Re-
demption: I owe more, Lord
Jesus, to thine iniuries where-
by I am redeemed, then to
thy vertues whereby I am cre-
ated. O deare Sonne of the
greatest God, and sweetest
Saviour of the sonnes of men;
for thy names sake (O Jesus)
be a Jesus vnto me, and keepe
my soule from the deuouring
mouth of that roaring Lyon;
grant (O grant) that we may
liue in thy feare; dye in thy fa-
uour; rest in thy peace; rise
in thy power; and reigne in
glory for euer and euer. *A-*
men.

Inter bra-
chia Salua-
toris me &
vivere &
mori cupio.
August.

CHAP. 23.

Sanctification what it is; the parts, the causes, the ends. A patheticall exhortation to peace and puritie.

THus for the first special worke, Redemption; now to the second, Sanctification. In sinne there are two things, the sinfulness, and the punishment. Both these are taken away by Christ, but in a different sort; the sinfulness by the operation, working, and infusion of grace; the punishment by the imputation of Christs sufferings; who suffering that hee deserved not, freeth vs from that wee were deservedly to haue suffered.

Sanctification is the taking away of that vicioufnesse and corruption of nature we bring into the world with vs, and draw

draw from the loynes of our parents; and the renewing of the image of God in our nature, which through the holy Ghost is begunne in this life, by grace called an inchoative glorification; and shall be perfected in the next by glory, called, a consummative glorification.

John 3. 3.

Mat. 19. 28.

The parts of Sanctification are two: an auersion from euill, and a conuersion to God. The first part containeth the hatred of sinne, and a double grieffe annexed to this hatred; one from the Law and spirit of bondage for the committing of sinne; the other from the Spirit of adoption for the displeasing of God: that belongeth to *μετανοεῖα*, this to *μετάνοια*, The first part of sanctification is termed mortification of the old man; the second, viuification of the new man, which consisteth in the illumination

Ephes. 4.
23. 24.

nation of the minde, renovation of the will expurgation of ill affections, whence followes an earnest purpose & practise of new obedience; both these parts the Apostle calles the putting off the olde man, and the putting on the new man.

1 Tim. 2. 13

The efficient cause of our Sanctification is God, especially the Holy Ghost, which therefore is called the Spirit of sanctification.

Rom. 3. 24.

Rom. 9. 4.

The moving cause is none else but the loue of God towards man, and the resurrection of Christ: The former moves God within; the latter moves God without to sanctifie our natures, and shape them to his owne image.

The instrumentall cause is double, inward and outward; the first is faith, from whence comes charity, & consequently a conuersion. The worde sanctifies

sanctifies not, as it is barely preached, vnlesse there bee a faith, whereby the heart is purified. The second is the doctrine of the Law, begetting the knowledge of sinne; and the doctrine of the Gospell, begetting a sure confidence. To these may we adde other meanes, whereby high things are deiected, and the meeke and humble erected.

The ende of Sanctification is threefolde; first, the glory of God, in regenerating his Children, prescribing them precepts, and promising them an inheritance. The second, a confirmation of our election, a declaration of our faith, a continuation of good workes. The third, an edification one of another, a corroboration of our brethren.

The object of Sanctification, is man; a sinner but faithfull: A sinner, because defiled

Acts 15.9.

Psa. 119.71

1 Cor. 10.
31.

Mat. 5.16.
Mat. 25.34.
2 Pet. 1.10
Phil. 1.11.
Tit. 3.8.
Rom. 14.1.
Luk. 22.32

Epiphani^s.

led by sinne: faithfull, because by faith in Christ he is vnited to Christ, in whom his holinesse is founded. By vertue heereof, he is illuminated by his light, quickened by his Spirit, preserved by his strength; and so liues a true spirituall life indeed; yet not without corruption and much reuelation (in a feeling Christian) against this corruption: for sinne (saith *Epiphanius*) is so deeply rooted in vs, that it putteth vs to much trouble to kill it, and pull it vp by the rootes. It is farre more easie to come into Egypt, then to get out: So it is assuredly a smooth way vnto Hell by many pleasant delights; but to giue over the sinne once entered into, to forsake that pleasant way: this is a worke, this is a labour, nay this is a grace indeede. This grace being giuen, this worke and

and labour is done, though not totally and perfectly; for that cannot bee while body and soule remaine together. Euen as (saith that ancient Father) some wilde Figge-tree groweth in the walles of a goodly and stately building, and deface th and hideth the beauty and glory of it; the bowes and branches may bee cut or broken off; but the roote which is wrapped into the stones of the building, cannot be taken away vnlesse the walls be throwne downe, and the stones cast one from another: So the sinne which dwelleth in vs, hath the roots of it so inwrapped into our nature and the parts of it, that howsoeuer the boughes and branches may be cut and broken off, the roote remaineth, while we carry about this body of death, and will cause more branches to grow forth

till by death the parts of our nature, to wit, the soule and the body be sundred and deuided. And as the wall may be raised againe, & the stones thereof in due sort layd together, whē the roots of the trees which formerly grew into it be taken forth; so when the roote of sinne is remoued by death out of mans nature, God will bring these parts of his nature together againe, and giue him that immortality both of body and soule, which he intended to him in his creation, and would haue giuen him; had not death been necessary for the rooting out of that sinne hee voluntarily fell into.

Eph. 2. 5. 6.

Sanctification: the Apostle makes the first degree of glorification: *Who hath quickened vs (saith he) together in Christ, by whose grace yet we are saved, and hath raised vs up together,*

and

and hath made vs sit together
in beauenly places in Christ. In
the quickening, note the vi-
uification of the soule; in the
raising, the resurrection of the
body; in the sitting, the glori-
fication of soule and body.

By two especiall Arguments
the Apostle presseth the pra-
ctise of holinesse: the one ta-
ken from Gods commande-
ment, *Heb*, 13. 14. the other
from mans benefite: 1. *Thes*.
4. 4. To stand a little vpon
that text in the *Hebrewes*, the
Apostle there commends two
Christian vertues vnto vs, most
necessary for all to imbrace;
namely peace and holinesse:
peace is a vertue very requi-
site to bee often remembred,
because in these our dayes,
loue waxeth so cold, and strife
so hot: many bee the bands
that tye vs one to another,
that should make vs liue in
peace and vnitie. The Apostle

Conformatio
nostri cum
vita Christi
est vel huius
vel future
vite: huius
vite est re-
suscitatio in
nouam vitam,
& nostri in
Christo capi-
te in celesti-
bus collocati-
o quoad
spiritum: fu-
ture vite,
est resusci-
tatio nostri
in noua vi-
tam, secun-
dum corpus,
et in celesti-
bus colloca-
tio quoad to-
tum hominem

Eph. 4-5-6.

Psal. 133.

when he exhorts vs to this v-
nity, shewes that the materi-
alls of the Church doe ayme
at loue and agreement. If wee
looke vpon the Church it
selfe, heere is one body; if vpon
the very soule of the
Church, there is one spirit; if
vpon our inheritance, there is
one hope of our calling; if vpon
the head of the Church,
there is one Lord; if vpon the
life of our soules, there is one
faith; if vpon the proppes of
our faith, there is one Bap-
tisme and Lords Supper; if
vpon the fatherhood of all the
family both in heauen and
in earth, there is one God
and Father of all, which is a-
boue all, and through all, and
in you all. And the Psalmist he
speakes most sweetly of peace
and vnity, and notes it for her
excellency with that particle,
Ecce: Behold (saith hee) *how*
good a thing it is for brethren

to dwell together in unity! It is as a pleasant oymtment, affecting the sense with delight; as the dew of *Herman*, replenishing the fields with profit: if you feele it, it is profitable; if you taste it, it is delectable; if you behold it, it is amiable; if you haue it, it is a treasure inualluable. What shall I call this blessed accord and vnion amongst brethren? It is a kind of heauen on earth, and sound onely amongst the Communion of Saintes; which though they be distant in place or different in condition, or aliens by nation, yet there is amongst them an vnity in religion, an vnanimity in affection, a sympathy in affliction, a mutuall charity or reliefe one of another: comforting the minde, if perplexed; or supplying the wants, if distressed; or supporting the weakenesse, if vnsettled; or reforming the igno-

*Discat hinc
ministri quē
in exhortan-
do et permo-
uendo modū
usurpare de-
beant; nimi-
rū, ut eos in
dicendo ad-
hibeāt stum-
ulas, qui cor-
da recte fe-
riant, & re-
lictis aculeis
calcar addāt
ad prompte
præstandum
ea quæ pie-
tatis propria
sunt. Weni.
Phil. 2. 1. 2. 3*

Luke 1. 74.

75.

rant, if seduced; or praying
for deliuerance, if oppressed;
falsifying that Heathenish and
vncharitable Prouerbe: *Ami-
ci qui degunt procul, non sunt
amici*: Those friends that liue
a farre off, are no friends. But
I conclude this poynt with
that Emphaticall obtestation
of the blessed Apostle: *If there
be therefore any consolation in
Christ, if any comfort of loue,
if any fellowship of the Spirit, if
any bowels and mercies; fulfill
yee my ioy, that yee be like min-
ded, hauing the same loue, being
of one accord, of one minde. Let
nothing bee done through strife
or vaine glory, but in lowli-
nesse of minde, let each e-
steeme other better then them-
selues.*

I leaue this verue of peace
for the children of peace to
meditate on, and proceede to
holinesse more proper for this
place. *Wee are to serue God in
holi-*

holinesse, & righteousness before him all the dayes of our life.

Holinesse hath relation to the first Table, Righteousnesse to the second; in the one is set forth our duty towards God; in the other, our duty towards man: and that which we doe vnto men, we doe vnto God, if hee command the same. *In as much as yee haue done this (saith Christ) to one of these little ones, yee haue done it to mee,*

Mat. 25. 40

Holinesse is the end of our election; hee chose vs before the foundations of the world, that wee may bee holy: Our holinesse is a thing that God greatly desireth: This is the will of God euen your holinesse. Vnto holinesse wee are not onely constrained by his commandements, but allured also by his example: Bee holy because I am holy. Vnto this are wee called; for God did

not call vs vnto vncleannesse, but vnto holinesse: so that vnlesse we esteeme vildly of our election; vnlesse wee refuse to satisfie the will, to obey the command, to follow the example, and to answer the vocation vnto which God hath called vs; wee must bee holy, and labour to please God in all things.

Mat. 5.9.

They that are pure in heart (saith our Saviour Christ) shall see God. And as that famous Father of Affricke speakes well to this purpose: By living ill, thou art scene of God, but dost not see God; by living well, thou both seest him, and art scene of him. God cannot be scene with the eye of the body, for he is an inuisible spirit; nor with the eye of the minde by any naturall light; (for the minde is blinde in diuine things, how much more blinde to beholde the essence of

Austen.

Male viuēdo à Deo videri potes, Deum videre non potes: bene viuēdo & videris & vides.

of God?) Nor with the eyes of
faith, by any supernaturall
light fully and perfectly; be-
cause the essence of God is
incomprehensible; yet shall
wee see God as hee is, (Oh
happy Soule that shall come
to this sight!) we shall see his
great Maiesty shining in the
glorious face of Iesus Christ;
wee shall behold him so farre
forth, as shall make for our
eternall happinesse. The man-
ner of this Vision, eye hath
not scene, eare hath not
heard, heart hath not concei-
ued; therefore wee reserue
this question for the life to
come.

O beloued, I wish, I begge,
I craue it of you with all the
bowells of mine affections,
and earnestest desires of my
heart, that you would bee
pleased to call your selues to
account in what measure you
are sanctified, that you may
V 5 beyond

beyond all measure bee glorified; for sanctification is an hanſell of glorification. Vſe all the good meanes, I beſeech you, as hearing, praying, reading, conſerring, meditating, practiſing, as may worke this bleſſed change in you; and pray, O Ieſus, Ieſus, make my heart pure; my life holy, my wordes gracious, my whole conuerſation vertuous: Bee mercifull to mee a ſinner; Let mee feele the ſweete preſence of thy Spirit as a childe, and performe all duty to thee as to my Lord. Deare Father, I doe not appoint, but daily waite for thy comfort and ſuccour: as thou haſt left me a while to my ſelfe, to ſee my weakenefſe; ſo viſit me ſoone that I may taſte thy goodneſſe. Come, come, good Lord; tender the price of thine owne blood: Spread the wings of thy mercy over the ſoule

soule of thy seruant, thine vn-
worthy seruant, strengthen me
with thy Spirit, to fight a-
gainst sinne and to slay it, and
being slaine, to bury it, that it
neuer rise vp in this life to
torment mee, nor in the next
to condemne me. Let me de-
sire about all things in this
world, the sanctifying of thy
name, the comming of thy
kingdome, the doing of thy
will as well in earth as it is in
heauen: and in fine, bring
mee to that place where thine
owne honor dwelleth, that I
may praise thee there for e-
uer and euer.

CHAP.

CHAP. 14.

Nationall benefits to bee distinctly considered in their severall kindes; as in our King, Councell, Clergie, Professors of the Law, and admirable knowledge in every faculty.

NOW to the singular workes, first nationall, then personall. Nationall: When wee come to giue thanks, wee vsually put all in a grosse summe; whereas wee should dwell vpon them in distinct termes, and if it were possible, repeate them one by one. And as all riuers runne into the Sea, from whence they came at the first, and heereby there is a perpetuall course and recourse of waters: so all gifts that come downe vnto vs from the Father of lights, the glory thereof should returne vnto him

*Effluxus
propter re-
fluxū. Tha.*

him againe, by giuing of
thankes; and so there would
be a reciprocall tide of Gods
graces, and our thankes. Thus
grace begetteth grace.

χαρις χαρις
γεννηται.

Now we come to the best va-
luation of Gods benefits, whē
we see the wāt of them. There
is a complaint in a Tragedy of
*Euripides: Barbarus factus es
longa commoratione inter bar-
bares.* So the Church, by her
long dwelling amongst the
Monkes, and Popish Clergie,
forgate to speake the holy
tongue, and dialect of Gods
Spirit. Barbarisme and igno-
rance ouergrew the world so
much, that the Bishop of
Dunkelden thanked God, he
neuer knew what the old and
new Testament meant. Such
was the grosse and palpable
ignorance of their Clergie,
that one of them seeking to
be ordered by the Bishop; the
Bishop sitting at the table, as-
ked

Euripides.

ked him, *Es tu dignus?* Art thou worthy of Orders? answered; No, my Lord, I shall dine anon with your men: for he thought that *dignus*, (that is, worthy) had signified, to dine.

Ier. 17.

The like Clerkship had the Curate of Artois, who suing his Parishioners for not repairing the Church, and namely for not pauing it, took a verse out of *Jeremy* to be his Advocate to pleade for him, where it is said: *Paveant illi, & non paveam ego*: wherein (quoth he) *Jeremy* saith expressly, Let them pave it, and not I. Doth hee not giue to vnderstand, that it belongeth not to the Curate to pave the Church, but to the Parishioners. And *Aeneas Sylvius* (who was after Pope, and called *Pius secundus*) writeth that the Italian Priests in his dayes, neuer read the New Testament: whereas

whereas amongst the *Thaborites*, (a people of Bohemia) there scarce could be found a silly woman, but could answer out of the old and new Testament. And for their lues *Stella Clericorum* makes this complaint: O Lord, thy Pastors are pollers; they that should be Defenders, are destroyers; they that ought to bee sober, are daily drunke; they which should be Prelates, are *Pilates*; they which should be chaste, are incestuous; they which should bee Guides, are seducers. And as of late a wittie and worthy writer describeth them truly: They are either *Nihil agentes*, as the belly-god Monkes; or *Aliud agentes*, as the Statizing Prelates; or *male agentes*, as the factious Iesuits. In a word, wee may summe them vp all in one totall, as *Epiphanius* did *Carpocrates* followers: They are prepared of Sathan

O Domine,
pastores tui
sunt tonsu-
res, &c.
Stell. Cler.

D.Boya.

Sathan, and raised vp for a reproach and scandall of the Church of God.

Col. 1. 13.

From this darknesse of Egypt, and wickednesse of Sodom in this last age of the world, the Lord hath deliuered vs by a mightie arme; and as the Apostle: *Hee hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of the Sonne of his loue, made manifest to his Saints.*

The Mystery which hath beene hid from ages, is now reuealed in a glorious manner. The golden trumpet hath sounded out this Truth to present euery man perfect in Christ Iesus. Besides, that we knowe the grace of God in truth, we haue other benefits to enlarge our happines; Such a King, Councell; and Kingdome, as no people had euer the like.

A King, *Si natus non esset ad regnum, dignissimus regno videretur*: If he were not borne vnto the kingdome, hee were worthiest of a kingdome. A King so royally descended, so rightfully enthronized, so incomparably endowed, that all the Christian world cannot match him. God hath given him a large heart, and filled it with manifold graces, but especially with these three, the true supports of a King, as *David* makes them: namely, Truth, Meeknesse, and Righteousnesse. Truth, in defending the Church with his pen and his sword. Meeknesse and Righteousnes, in tending the persons, and righting the causes of his subiects.

No Prince did euer rule his

Countrey better:

*No Prince had euer Countrey
more his debter.*

And therefore as the Chri-
stians

*Seuerissi-
mus Rex Ia-
cobus, de
cuius admi-
rabili pra-
stantia quic-
quid De-
mosthenes
aliquis aut
Cicero dix-
erit, minus
fuerit: neq;
delectatur
adulatori-
bus, neq; fal-
sas affectat
laudes, qui
abundat ve-
ris. Causab.
in Baron.
Plal. 4. 5.*

Ariosto.

*Largiatur
Deus Regi
nostro vitā
prolixā, im-
perium secu-
rum, domū
tutam, exer-
citus fortes,
senatum fi-
delem, popu-
lum probum
orbē quietū.
&c.*

*His verbis
Christiani
primitiue
Ecclesie
intercesse-
runt pro fa-
lute Impe-
ratoris, te-
ste Tert. in
Apol. cap.
29. & 30.*

stians prayed for their Empe-
rour: so haue wee most iust
cause to pray for our King.
God keepe his Highnesse in all
health and happinesse long to
reigne ouer vs in this world,
and in the world to come,
with the holy Angels for e-
uermore.

A Councell renowned ouer
all Christendome. I hope I
may as freely and truly say of
their Honours, as the Duke of
Norfolke did of the Councel
in the time of her late Maie-
stie (a Queene of blessed me-
mory) namely, Their well tem-
pered mindes are wholly em-
ployed day and night for the
good of this land, hauing set
the vttermost of their am-
bition in the Kings fauour, and
the study of their soules for
the safetie of his person; who
as so many Sentinels stand
watching to preuent treache-
ry at home, and hostilitie a-
broad.

broad. Of whome I may as truly report as of *Hector* and *Aeneas*, They are *ments & mans Troia*, the heart & hand of our kingdome; so wise, noble, and learned, as so many Jewels compassing the Kings Crowne: that euery one that loues the peace of this land, and the blessing of the Gospel, may sing with *Deborah*, *My heart is set on the gouernors of Israel*: and say as *Tertullian* did of *Palus*, that by them we enioy great quietnesse, and that very worthy deedes are done to this nation by their prouidēce. Long may they liue in all grace and honour according to their great place and imployment.

A Clergy graue, learned, reuerend, so full of ancient and venerable Gouernors, that no honest or conformable man cannot, but as *Chrysostome* speaks, honor both *apostles* and

Iudg. 5.

Acts 24.2.

apostolica, their persons and authoritie God hath inuested them withall. A Clergy so full of faithfull and painefull Ministers, that draw downe their directions *ad casus conscientia*, that bring men to *virifratres quid agemus?* and resolute it in the couenant of grace; no Church in Christendome can parallell it with the like. Oh it is a blessed thing to see (and wee may see it in many places of this land) *Seniores annis, saniores animis*, and *perfectos perfectos*.

The Ancients haue said very well, *Senex optimum in domo signum*, An old man is the best signe in Gods house. Therefore *Leontius* that good old man was wont to say, poynting to his gray haire: *Hac nunc dissoluta multum erit luti*; so questionlesse, so long as the flowre of the Churchyard doth grow vpon Churchmens heads, there

is good gouernement, good doctrine, good example: but when death cuts them down, all things growe worse and worse, and the Church receiueth a great maim. When old and young ioyne together in the common seruice of the Church, and walk in the large field of sound Diuinity, teaching Christ crucified, forbearing all impertinents; there is a flourishing Church: such a Church haue wee; the Lord make vs more thankfull: and (pray we euermore vpon the bended knees of our hearts) as long deare God, as the Sunne doth shine in the firmament; so long let the Sunne of righteousness shine amongst vs in all beautie and puritie, euen to the last date of all flesh.

A Kingdome so temperate for ayre; fortunate for peace, situate for health, and so loyal to obey, that they cannot but

*Vt in Vere
anni flores
gignantur,
Autumnus
tamē est qui
dāt fructus:
sic literati
in florida e-
tate amari-
ora dant, in
senile utilio-
ra.
Iuuenis un-
guentum
fragrans,
Senex un-
guentum
sanans.*

but say to the King (from the very ground of their heart, and expresse it both in warre and in peace) as the men of Israel said vnto Gideon : *Rule thou ouer vs, both thou and thy sonne, and thy sonnes sonne also.* They tender both *reuerentiam subiectionis*, & render *obedientiam iussionis*, (as the Schoolemen speake) a generall subiection, and shew it in specialties; obseruing his lawes, honouring his authoritie, praying for his person, paying him tribute.

*Soluatur
subsidiu,
ne sequatur
excidium.
Hinc mone-
ta à monen-
do nomen
habet, ut
quemuis of-
ficii & con-
tributionis
magistratus
debitè ad-
moneat.*

Oh happy kingdome that hath such happinesse! Lord blesse this land of ours, a very garden (as *Innocentius* the fourth called it) of al delights. Lord blesse this land, and let the oyle of thy graces not on-ly rest vpon the heads of our Church and Commonwealth; but let them descend to all the parts of the body, euen to the

the lowest skirt and member thereof. Let the Prince rule, the Cōfeller aduise, Churchmen preach, Gentry defend, Souldiers fight, people worke, and euery one as members of one body; seeke the good of the whole; and as well in the priuate ranke of our vocation, as in the general calling of religion, with ioynt hearts, and vnited voyces, glorifie God the Father of our Lord Iesus Christ.

Leaue King, Councell, Clergie; Communalitie, and come to other benefites that lift vs vp to the height of happines. We haue the Bible, the Booke of Bookes: it is as *Luther* calls it, *Genus generalissimum omnium bonorum*; It is Gods statute booke, where wee shall finde lawes to direct; doctrine, to learne; perswasion, to moue; threatnings, to feare; promises, to cheere. *Credenda, agenda,*

*Spiritualis
homo terni
quacum cō-
sideratione
omne opus
suum praeue-
niat: prius
quidem an
liceat, dein-
de an debeat
posse, et an
expediat.*

da, cauenda; where wee shall finde things to bee beleueed, to be performed, to be auoyded. Of Gods Booke farre better may wee vse those words, then *Cyprian* did of *Tertullians* workes: *Da mihi Magistrum*, Giue me my Master; that I may know what is lawfull, decent, and expedient. This Booke passeth all other bookes that euer were, or shall be; and must remaine still with vs till wee bee like Angels in heauen. And as the little child groweth from strength to strength, able to go by it selfe, by sucking and plucking at the mothers breasts: So the childe of God groweth from grace to grace, till he come to the fulnesse of glory, by hanging continually vpon the two breasts of the Old and New Testament.

From the great Bible, are drawen little Bibles (as *Zeppe-
rus*,

rus calles them) that is, short Catechismes and Epitomes of our Christian faith, no age euer saw the like. What exposition of Scriptures, reuelation of Antichrist, reformation of the Church, propagation of the truth? whereby the people are edified, idolatry banished, policy supported, iustice administred, vice punished, vertue rewarded: in a word, obedience to God and King established.

As necessary meanes to effect these worthy ends, what Schooles and Nurseries of all kinde of learning flourish among vs, especially in the two Vniuersities and Innes of the Court? The Vniuersities are like the Persian tree *Theophrastus* mentions, which at one and the same time doeth budde, blossome, and fructifie. Some in their minoritie are budding, and giue great hope

X

of

*Sicut Deus
duplicem de
dit librū na-
turae, mag-
nū, viz. mū-
dū (dicitur
quā p̄p̄uar-
p̄oc) & par-
uū puta ho-
minem, qui
hanc ob caus-
sam p̄p̄uar-
p̄oc dictus
est: ita et du-
plicem dedit
librū Scrip-
turae, mag-
nū et parū,
seu Biblia
magna &
parua: Bibli-
um magnū,
vetus et no-
uum testa-
mētū, Biblia
parua, Cate-
cheses no-
mine insig-
niuntur. Al-
sted.*

^a *Ex officio, quia debeo; Ex amore, quia cupio. Illud, ut accepisse beneficium videar, hoc, ut gratius accepisse iudicet*
^b *Hæc iustitia felicitas regnorum et statuum, interna et externa: Interna quidem, nā quis nescit scelera & flagitia per eam remoueri, virtutes promoueri? Externa, quia agri, vine, maria frequentantur & securitas ubique & tranquillitas regnant.*
 Lips.

of sound learning. Others in more maturitie are blossoming, and shew the flowers of wit and industry. A third in more antiquitie fructifying, and doe much good in the places they liue. Herein I cannot without touch of ingratitude, but remember Trinitie Colledge in Cābridge (where of sometimes I was fellow;) an orchard of Pomegranates, a tree of Incense, a bed of spices; from whence many sweet fruits, odours and saouours proceed into all parts of this kingdom. Education deserues dedication: therefore (ō worthy Colledge) I consecrate to thee all that little knowledge I receiued from ^a thee.

The Innes of the Court are the Seminaries of Law, and Schooles of ^b iustice, founded first vpon good ground and reason, to diuide *menum & inum* withan euen hand, and appease

appease *turbam turbulentiam*,
that runne to ruine themselves
vpon euery spleene and trifle.
What hope in the younger?
what prooffe in the elder? what
prudence, what gouernance,
what varietie of learning in
many, and decency of order in
all? I doe but speake what I
haue seene, being an eye-wit-
nesse of their good carriage;
as they an eare-witnesse of my
meane endeauours in that ho-
nourable house of Lincolnes
Inne.

What profound knowledge
of the Ciuill and Common
Lawe! both take their light
from the Word, as the Moone
from the Sun. Humane lawes
are measures in respect of men
whose actions they must di-
rect: howbeit such measures
they are, as there bee higher
rules to measure them by, and
they are two: The Lawe of
God, and the Law of Nature:

Βασίλειον
Δουλον.

Consilium
gubernaculi
Lex diuina.

So that Lawes humane must be made according to the generall Lawes of nature, and without contradiction to any positue Lawe in Scripture. Hence it is, that his excellent Maiestie spake in that golden Book, That Gods Law should be a Law to his Lawes. And *Cyprian*: The Law of God is the sterne that must guide all counsels of policy. Policy accompanied with Iustice; and Iustice attended with Lenitie and Seueritie, make a happy Common-wealth. Iustice is to respect euery mans cause, but no mans person; for that is partialitie: Lenitie, to mitigate the punishment, but not the fact; for that were iniquity: Seuerity, to punish the fault con-dignely, but not rigorously; for that were crueltie.

Thus, and a thousand times more (if I could gather and stand vpon euery particular)
hath

hath the Lord blessed this our Christian Church and Common-wealth: so wonderfully haue his blessings bene multiplied vpon vs, that wee may say of it as *Sylvius* doth of the Rhodes: *Semper in sole sita est Rhodus*: the glorious Sunshine of Gods loue, the comfortable beames of his blessings, the foreible reflexion of his mercies haue bene continually resplendent throughout our whole region, and ouershadowed this land, as the Cherubims did the Mercy-seat.

We all make complaint of the iniquitie of our times; not vniusly; for the dayes are euill: but compare them with those times wherein there were no ciuill societies; with those times wherein there was yet no manner of publike regiment established; with those times wherein there were not about eight righteous persons

*Si quid me
fessellit aut
fugit, sit ve-
nia: nemo
ita inuastria
aut ingenio
potest, ut om-
nia colligat,
intelligat.*
Lips.

Exod. 25.
26.

Resp. beata,
ubi
Rex rite re-
git,
Grex more
gerit.
Eccles. beata
ubi
Doctores de-
cent,
Auditores
discunt:
Omnes veri-
tatis pe-
taces: omnes
virtutis se-
quaces.

liuing vpon the face of the
 earth: and wee haue good
 cause to thinke, that God hath
 blessed vs exceedingly, and
 hath made vs behold inost
 happy dayes. And we of Eng-
 land, haue most cause of all to
 magnifie our great and graci-
 ous God, that haue such an
 honourable gouernment; such
 a peaceable Commonwealth;
 such an answerable correspon-
 dency in all honesty and god-
 lineffe. I had rather (contrary
 to the course of this present
 age, wherein zeale hath drow-
 ned charitie) praise God for
 the good wee haue, then dis-
 praise our State for the good
 weelacke.

If God in his mercy hath
 verified the last verse of the
 147. Psalme: *Hee hath not*
dealt so with any nation: wee
 in our Thankesgiuing must
 looke backe to the twelfth
 verse of the same Psalme:

Praise

Pra
sale

cer
won

T
Le
to
me
fin
ha
tin
the
be
the
uo
fo
me
the
me
wi

Praise the LORD, O Ierusalem, praise thy God, O Zion.

CHAP. 25.

Personall Benefites that concerne euery particular man and woman.

THus for Nationall benefites: now to Personall. Let euery man passe from step to steppe throughout all the mercies of God, and he shall finde how wonderfully hee hath beene preserued from time to time. If at any time the hearts of good men haue beene turned vnto mee, from thee came their loue, their fauour, their benefits. Thou the fountaine, they the instruments. Such as are next after thee, are to bee regarded by me, but neuer before thee, or without thee. What other

X 4

crea-

Singulis diebus & horis, quod monet Chrysostomus, supputemus nobiscū non communia tantum beneficia, quæ toti nature omnium opifex contulit, sed & priuata et quotidiana, & quæ ignorantibus nobis cōfert: proq̃ his gratias agamus. In hoc enim Aug. teste, cultus Dei maxime cōstitutus est, ut anima ei non sit ingrata.

creature yeelded me content,
 or comfort, it was as a hand
 to reach it vnto me; and that I
 had, they took from the spring
 of t^y goodnesse. What smart
 I felt for my sinnes, it was thy
 rod that procured it, to make
 mee flie from my selfe, and to
 fall at thy feet. What feeling
 I haue of thy mercies, and thy
 Sonnes merites, it descendeth
 from heauen. O Lord con-
 tinue; continue, O Lord, my
 good and gracious God, in
 prefering, sauing, and glori-
 fying me. Bring mee, and all
 thy faithful people, soon Lord,
 (as soon as thou pleasest) to thy
 blessed, glorious, euerlasting
 kingdome; to which we sigh
 to come, as our fathers before
 vs.

I will not insist further vp-
 on it (though it deserue wee
 should dwell in the meditati-
 on thereof) because I handled
 it in the second ordinary work
 of

of God, to wit, *Preservation*;
and so conclude with a Fa-
ther, *O bene omnipotens, &c.*
O good and great God, who
dost guard and regard all thy
children, as if all were but
one, and so respectest every
man, as if one were all.

CHAP. 26.

*The Sabbath the fittest day to
meditate on Gods holy Religion.*

THUS how we must medi-
tate on Gods workes and
benefites: now followes how
wee must meditate on Gods
holy Religion, and praise him
for it all the dayes of our life.
This is *Maries* part, and the
good that shall not bee taken
away from vs. *Marthaes* part
in death shall bee taken a-
way, and come to nought, all
earthly things shall cease,

X 5 when

when death seizes vpon vs :
But *Maries* part shall not doe
so; that is, whatsoeuer faith,
loue, or obedience wee haue
attained by the word preach-
ed, it shall abide by vs with
peace of Conscience in this
life, and fulnesse of glory in
the next.

Gen. 2. 2. 3.

All times are fit to follow
our holy Religion; but the
Sabbath the fittest of all. God
hath consecrated it to bee a
day of holy rest: for first, *quie-*
uit, and then, *sanctificauit*;
there is *sanctum otium*. Wee
must sequester our selues from
our priuate and humane af-
fares. And as *Austen* saith:
There must bee a vacation fro
our vocation: for then are we
chiefest ready for the seruice
of God, when the things with-
out call vs not away from the
exercise of it.

Remember therefore thou
keepe holy the Sabbath day, &c.

This

This Commandement is hedged in on every side, lest wee should breake out from observing it: with a caveat before, *Remember*; and two reasons after. One drawn from the equitie of the Law, *Six dayes, &c.* The other from the example of the Law-giuer: *For in sixe dayes &c.* The Sabbath, the sanctified day of the Lords rest, is a peculiar day of Gods worship.

Of all trees in Paradise, God aske but one for himselfe: so of all the dayes in the seauen, hee asketh but one for his seruice; if you wil giue him another, hee will accept it as a free-will offering: But faile not for shame to giue him this one; and pay him faithfully, who of his owne doeth aske you so sparingly: and therefore *Remember you keepe holy the Sabbath day* in all holy exercises. The failing of

D. Boys.
Tibi Doctor
doctissime,
duplex testi-
monium bo-
na fide hoc
consigno:
Probitatis,
ingenij, in-
dustrie. Itē-
que, amoris
mei, qui flu-
xit ab illo
fonte: Vtere
his dotibus
ad tuum &
publicū de-
cus.

of this dutie is the falling into all impieties. Will you see a man egregiously wicked, of whome may bee spoken that was said of *Constantinus Copronymus*: That he was neither a Christian, nor a Jew, nor a Pagan; but a confused masse of all impietie? Such a one is a prophane contemptuous breaker of the Lords sanctified day of rest. Oh hearts frozen and voyd of the grace of God! that hauing euery day in sixe, euery howre in euery day, euery minute in euery howre, so tasted the sweet mercies of the Father of mercies; yet cannot spend one howre on the seuenth day (which requires all the howres of the day) in the praise and worship of God.

The preaching of the Gospel is the standard and ensigne of Christ Iesus, to which all Christian souldiers and elect people

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people must assemble themselves, when this ensigne is displayed, as vpon the Lords day: whose people then are they, that runne away from it? They belong to another Corporation, that will not ioyne themselves to Christs Congregation. Not a droppe of the raine of grace shall light vpon their soules, that loathe the word of God, the food of life, and power to saluation. And whereas *verbum* is *vehiculum spiritus*, how can they haue the Spirit, that will not heare the word, but wander vp & down in the streets, or the fields, or house vp themselves in the chimney corner? We need not goe into any frequent concourse of people, to seareh with candle and lanterne for violaters of Sabbaths: some in all places, and all in some places are guiltie thereof. So generall and continuall is the
pro-

prophanation of the Lords day, that neither the Commandement of God is respected, nor the example of our Redeemer imitated; nor the admonitions of the Prophets regarded, nor the constitutions of the Apostles followed, nor the reprehensions of the Fathers esteemed.

Out of hope we are of any reformation: and therefore we dismiss the offender (being a man of death, vnlesse the raiser of *Lazarus* put life into him) with a *Lord haue mercy vpon him*; and with eyes full of teares, & hearts full of griefe, giue vs leaue to renew the Prophets complaint in his Lamentations: *The wayes of Sion doe mourne, because none come to the solemne Feastes: all her gates are desolate: her Priests sigh: her virgines are afflicted, and shee is in bitternesse. What a misery is it, to see the wayes of*

Lamen. I. 4

of hell so full and frequent, and the wayes vnto heauen so thin and empirie? *Magna plenitudo hominum, sed magna solitudo bonorum*: There is a great plenty of men, but a great scarcity of good men. You cannot stir a foot in that wide rode to the citie of hell, but you may meet sinners in throngs. Vanitie is the largest, and most beaten through-fare in the whole world: some double in their companies, some treble, some troupe, none goe single. How full are the wayes of trafficke, to get wealth and commoditie? How full the wayes of Lawing, to consume one another? How full the wayes of lewd houses, to entertaine the guests of death? How full are all places of rioting and reueling, swearing & swaggering, carding and dicing? But the wayes of vertue doe mourne; none goe to Hospitalls to relieue

X

X

lieue the poore; none to Colledges, to contribute to Schollers; none to houses of mourning, to visit the sicke; none to Prisons, to redeeme the captiue; none to their own hearts, to repent for sinne.

Thus profit and pleasure ingrosse all the time, and will not giue elbow roome to any good exercise, especially to any private exercise, without which the publique are but as meate without digestiion; and yet they come like honest and commendable things disguised with the vizard of things honest, as prouision and recreation.

Now in the name of the God of heauen, and of Iesus, Christ his Sonne, who shall come to iudge the quicke and the dead at the latter day, I require it of all that shall read these words, and as they will answer before the face of
God

*Vetus mds
est mundi cō
fictis nomi
nibus et vir
tutes obscu
rare, & vi
tia illustra
re: vitis dat
honorificas,
virtutibus
ignominiosa
nomina.*

God and all his Angells, at the sound of the last Trumpet, that if any way they haue beene guilty of this commandement, they would now amend and make peace with a mercifull God, lest they fall into the hands of a liuing God, and receiue a iust reward for so great a sinne.

As many as are of the number of Gods little flocke, will goe, and I pray you let vs goe in the wayes of Sion, and accompt it our happinesse, to sit and heare what the Lord shall say vnto vs in our Churches and congregations; which are parts and members of the Catholick Church, whereof euery elect of God is a true child. This is that Ierusalem which is aboue, free, and mother of vs all. First, by appellation, it is Ierusalem. Secondly, by scituation, aboue. Thirdly, by condition, free. Fourthly, by affection,

*Dariusus mo-
ster ex immu-
mero morta-
lium nume-
ro quosdam
eligit, electos
crudit, fide
illis infuso-
dit, totosq;
adeo immu-
tat lauacro
vni, 33: m-
one, hoc est,
regeneratio-
nis ut noue
creatura di-
cantur a
Paulo,
2 Cor. 5. 17*

2)
" Gal. 4
" 26
" "
" "
" "
" "

affection, mother of vs all. Oh what a Citty is this! what a Citty is this! whose conuersation, is heauenly; whose priuiledge, liberty; whose affection, motherly; whose children, the godly. Let vs, I beseech you, flocke vnto particular Churches, branches of this generall Church, and beare a part in *Dauids* song: *O come let vs sing vnto the Lord, let vs make a ioyfull noyse to the Rocke of our Salvation, Let vs come before his presence with thankesgiuing, and make a ioyfull noyse vnto him with Psalmes: for the Lord is a great God, and a great King aboue all Gods. Ps. 95. 1. 2. 3.*

CHAP.

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CHAP. 27.

Praying to God, and hearing the word of God, chiefe exercises on the Lords day. How preaching and reading agree and differ. The neglect and contempt of the word in diuers Papists and Protestants; how God doth punish the same. The worde to bee kept in minde, affection, action.

THe chiefe exercises of Religion on the Lords day, are to pray, and to heare the word of God. Publike preaching vpon this day is most powerfull, and to be farre preferred before private reading; for preaching hath many peculiar properties, which reading hath not, as aptnesse to follow particular occasions presently growing; to put life into wordes, by countenance, voyce, and gesture; to preuaile mighti-

mightily, in the sodaine affections of men. And in Sermons by the guift of interpretation, common places of Christian doctrine and Articles of our faith, are reduced (as it were) into an harmony and familiar kinde of teaching; obscure and difficult places explained, by more cleare and easie passages; antilogies and differences reconciled; objections answered, duties applied to places and persons; which scarce one of an hundred can doe by his owne private study. Againe, the liuely voyce of the teacher, is more effectuell & piercing the Books which are but dumbe Maisters, as *Papias* in *Eusebius* speaketh: I could not take so much profit by Bookes as by the voyce; for Church assemblies, and those things that are handled amongst them, haue singular promises of the grace

Euseb. lib 3
Aist. Eccle.
cap. 36.

grace,
of Go
Our
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feare;
passion
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voyce
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to inc
defect
the P
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Chur
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ing:
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daily
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gaue

grace, presence, and blessing of God.

Our blessed Sauour hath assured it in his Word, to bee in the middle of two or three assembled in his name and feare; with what eye of compassion is hee then present to look vpon hundreths or thousands of his, gathered together in one place to heare his voyce? Notwithstanding Sermons haue such eminent properties as before were specified, yet they are more subiect to inconueniences (by some defects and sinister respects of the Preacher) then the Lessons that bee read in the Church are.

Reading (saith *Isidore*) to the hearers is no small edifying: And *Austen* speaking of deuout men, noted how they daily frequented the Church, how attentiuie an care they gaue to the Lessons & Chapters

Isidor.

Austen.

ters read, how carefull they were to remember the same, and to muse therevpon by themselves. And *Cyprian* obserueth, that reading is not without effect in the hearts of men; their ioy and alacrity in flocking to heare it and reade it, was to him an Argument, that there is in this ordinance a blessing, such as doth ordinarily accompany the administration of the Worde of life.

In this, preaching and reading are equall, that both are approved as Gods ordinances, both assisted with his grace: and if his grace doth assist them both, to the nourishment of faith already bred; wee cannot without some very manifest cause yeelded, imagine that in breeding and begetting of faith, this grace doth cleave to the one, and vtterly forsake the other. This
haue

haue I spoken for their sakes
that grace preaching and dis-
grace reading; both are to be
vsed in their place and order,
both ordained by God, and
both to be imbraced of vs.

Our heauenly Father is so
carefull of our spirituall suste-
nance, that hee giues vs not
onely his blessed word to be-
come the food of our soules,
but also faithfull Ministers to
breake it vnto vs. And to what
end doe they teach, but that
wee should learne? For there
is a reciprocall reference be-
tweene speaking and hearing.
These two are compared to a
locke and a key: As the key
openeth the locke, and ma-
keth entrance in at the doore;
so the tongue of the Minister
should open the eare of the
hearer, that the Spirit of
knowledge and vnderstan-
ding might passe into the
heart, and these bee laid vp,
till

*Sicut qui
pratili trans-
sit, florem
accipit; &
qui hortum
praterit fru-
ctus colligit,
et qui e con-
uiuio surgit
reliquias fi-
liolis suis af-
fert: sic ex
concione a-
liquid ani-
me tue re-
porta domu.
Chrys.*

till occasion bee offered to bring it out to the fingers endes. Therefore take heede how you heare; let your eares hang on the Preachers lippes, and bee sure you gather some of this *Manna* that descended from Heauen.

True Christianity dorh not consist in this, that a man goe from his house to the Church; but if together at home and at Church hee diligently attend, and intend to heare and vnderstand the mysteries of heauen, and so to liue accordingly: But alas, alas! Christians in these dayes, (these barren dayes of all goodnesse) many of them are like to vessels full of wine, but they want a vent; they are full of knowledge and learning; but the vent of a good life is wanting; the vessels are in danger of bursting if they haue no vent. So knowledge puffeth

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vp, if it bee not vented by loue.

Nothing more necessary to true life and eternall blessednesse, then a diligence in Gods holy Word, by reading, hearing, meditating, and practising it. Bare reading without an interpreter, sufficeth not; as the Eunuches example sheweth: hearing without meditating, as a sounding brasse or a tinckling Cimbball; meditating without doing, deserues many stripes.

Wherefore ioyne all together, reade the Word, heare it, vnderstand it, meditate on it, and practise it; and the reward will be ours. Saint James doth promise it: *Hee that loobeth into the perfect Law of Liberty, being not a forgetfull beaver, but a doer of the worke, shall bee blessed in his deece.* James 1. 25.

Philosophy can say : A
Y good

Acts 8. 31.

Luke 12.

*Sermo Dei
est in causa
uite appe-
rendus, au-
ditu d'uorū
dus, intelle-
ctū ruminā-
dus, fide di-
gerendus.
Textus de
Resurrect.*

Augustin
Confess.

good institution changeth iudgement and manners, as it happened to *Polemon*: This dissolute young Grecian going one day to heare a lecture of *Xenocrates*, where marking the eloquence and sufficiency of the Reader, and making good vse thereof, brought home not onely the knowledge of some notable thing, but also more apparent and solid fruite, the change and amendment of his former life. So *Augustine*, hearing of the eloquence of Saint *Ambrose*, tooke a long journey from Affricke to Milan, *Et dum intravit quàm disertè diceret, simul intravit quàm verè diceret.* If the rules of nature could so preuaile with a Pagan, and the eloquence of one Father preuaile with another: O how doth or should the word of grace preuaile with a Christian to transchange him from
bad

bad to good, and from good to better, in all kinde of Christian vertues, and in all ages? For good education, and the good word of God preuailes much in all sorts. The Word being that *το μαθησιον*, attentiuely heard and effectually practised, workes very much good in vs, cōuerts our soules, corrects our liues, softens our hearts, inflames our mindes with the loue of God; it supplants vice, implants vertue, banisheth vaine, and cherisheth good desires in vs; it layes our sinnes before our faces, humbles our proud and lofty lookes, brings vs to true & hearty repentance, throwes vs downe with godly sorrowes, and raiseth vs vp with heavenly-comforts, in the soule sauing merits of a soueraigne Saviour, and in the tender mercies of a God of compassion. Notwithstanding the ma-

*Labovandū
ergo, ut in-
fantia no-
stra sit inno-
centia; pue-
ritia, reue-
rentia; ado-
lescentia, pa-
tientia; in-
uentus, vir-
tus; senium,
sanctitas, se-
nectus, sapi-
ens intelle-
ctus. Aug.*

nifold good that doth come
and may come to all the
elect by hearing the word;
such is the wilfull perversity,
and perverse obstinacie of a
generation of *Pharaos* living
amongst the children of Isra-
el, as they stop their eares and
harden their hearts when the
word is a preaching.

Obdurate wilfull Papists
live amongst vs, and can ne-
uer be charmed by the wisest
charmer in Israel. O yee se-
duced and seducing Caco-
licks, (for that is your right
name, if they may bee called
euill woules that suck out the
blood of Gods Saintes:) neuer
sholder out Gods Word to
bring in your own inuentions
so diametrally opposed; as the
Northerne and Southerne
Poles, one to another.

It is their conscience for-
sooth, that makes them hold
out. But conscience that is
not

not grounded vpon sure know-
ledge, our Soueraigne King
truely calles it in his *Basilicon*
Doreen, either an ignorant fan-
cy, or an arrogant vanity. The
cause of their blindness is ig-
norance of the Scripture, the
cause of their ignorance, is
hardnesse of heart, they nei-
ther know they are so igno-
rant, neither will they know
they are so obstinate. And as
an excellent Father of the
Law, and graue honourable
Counsellor of state: Miserable
is his case (saith he) and wor-
thy of pittie, that hath beene
perswaded before he was in-
structed; and now will refuse
to be instructed, because hee
will not be perswaded. When
they are exhorted to reade,
they close their eyes; when to
heare, they shut their eares;
when to come, they draw
backe their seete. Well, *fugis*
sed non effugies; for thou shalt

Sir Edw.
Coke in
the 5. part
of his Rep.

one day bee iudged by this word thou now so contemnest.

D.Barlo.

Iesuited Papists are *catuli Catilmarij*, *Catilines* whelps, that disturbe the peace of our land: They are statizing and Satanizing sycophants, that creepe into mens bosomes to destroy their soules. That worthy Bishop of Lincolne, whose fame deserues our memory, his position proues too true in these Esauites: Religion turnd into Statisme, soone prooues Atheisme; for they that follow the man of sinne, must needs grow men of sinne. *Baals* Priests lurke in diuers places of this Land, and say Masse to the Children of Rome; which wee may well define, according to the five letters of *Missa*, to be *Mysterium iniquitatis*, *superstitiosum Sacrificium abominationis*; A mystery of iniquity, a superstitious

ous sacrifice of abhominacion.

Church-Papists, the moone Calues of that lunaticke Religio, hauing *Fidem Menstruam*, a faith that waneth and waxeth with the Moone, comming to Church once a moneth, more for feare of the Law then loue of the Gospell; hauing a moneths minde to goe out so soone as they come in; all of them like *Sampsons* foxes ioyne together, and haue firebrands at their tailes; combustion and confusion is their end and purpose, lifting vp their voyces against Church & Common wealth, Downe with them, downe with them euē to the ground; accounting vs worse then the Turke, and thirsting more after our blood, then after this barbarous Infidels, as appears by a certaine Oration Cardinall *Poole* made to *Charles*

O durissima tempora! & durissima bella! quibus toties cōcussa est Europa, dum passim neglecta et in profundum demersa latet veritas.

Cardinall
Poole.

the 5. wishing him to draw his Army from the Turkes, and bring it against the Protestants, his reason: *ATurcaminus periculis imminet*: There comes lesse danger from the Turke. The like was practised by Pope *Alexander* the sixt (as *Guicciardine* reporteth) who sent to *Baiazet* the great Turke, for Armes and ayd against the French King, and the money which was leuied in Spaine by the authority Apostolicke (as the Historian calls it) for a Croysado against the Infidels, should most sacrilegiously be transferred from that holy vse, and employed in warre of Christians against one another. Yet wee according to our Maisters command, will (as neare as wee can) subdue our natures to his will, and pray for our enemies, that all strayers and straglers, whether in the Church

Church, or out of the Church,
may enter into them selues,
examine their hearts, see their
sinnes, repent their wicked-
nesse, abstaine from further
walking in the wayes of er-
ror and vngodlinesse: that
thou O Lord out of the bow-
els of thy compassion mightst
forgiue their sinnes, open their
eyes to see thy sauing health,
and haue their soules saved.

To name other particulars
that are deeply to bee char-
ged, for the neglect and con-
tempt of the good word of
God: Many great husbands
there bee in worldly matters,
that haue their hands so full of
the earth, as they scarce
through the weeke cast their
eye on the Bible, vnlesse per-
haps it bee in the Church at
some publicke meeting. Thus
men which are borne to a
better inheritance, are con-
tent to weare out themselves

*Non oramus
ut moriatur
inimici, sed
ut corrigan-
tur, sic cor-
repti non am-
plius erunt
inimici.*

Liuie.

on the earth, as if they were to perish in the earth with other baser Creatures.

Liuie reports, that a Gouvernour of a people called *Æqui*, when the Romane Legates came vnto him, *Iussit eos ad quercum dicere, se alia interim acturum*: He bade them tell their message to the Oake, he had other things to doe: To whom they answered: *Et hac sacrata querens audiat fœdus à vobis violatum*: Let this sacred Oake heare you haue violated your couenant. Thus deale the people of this Land with their Ministers and Embassadors of the most high God, possessor of heauen and earth; when wee come vnto them with intelligence from aboue, euen the Gospell of Iesus Christ, which is able to saue their soules, they bid vs *ad quercum dicere*, speake to the walles; for they haue o-
ther

ther wayes to employ their thoughts; To whom wee may returne the same answer, *Ex hac sacrata quercus audiat*, Let these holy stones of the Temple, let heauen and earth witnesse against so rebellious a people. Cry we neuer so loud; Doe not this abhorrible thing; doe not that: for God hates it, and your soules shall smart for it, when all shall be called to accompt for words, deeds, and thoughts: yet *ad saxa et scopulos conquerimur*, wee speake and complaine to stones and rockes.

A Musitian vpon a time, to proue his skill, came to *Iassus*, amongst a company of Fishermen; they all gaue him audience (as hee thought) with much attention; but so soone as euer they heard the market bell ring, they ran all in haste from the musicke to the market; one onely that was some-
what

Reddetur ratio:

De cogitationibus, de verbis, de factis, de rebus temporalibus, quomodo quis ea lucratus, quomodo ea expendit, de toto vitæ tempore, de animabus quas ad peccatū traximus vel verbo, vel exemplo, de officio, de statu, de omissione boni, de cōmissione mali.

Ca. Rhod. lib. 19. cap. 11. antiq. lect.

what deafe, stayes and continues a hearer: the Musician imagining that the loue of his musicke had wonne him this mans company, hee comes neere to him, and thanks him, that he had heard him with so good attention, when all the rest did so rudely leaue him, vpon the ringing of the market-bell. And hath the market-bell rung indeed (quoth the deafe man?) The Musician telles him, it had. Whereupon hee flings away after his fellowes, murmuring, that for hearkening to a Fidler, hee was like to lose his Market.

Here is a liuely resemblance of our ordinary hearers of the word, who seeme to be deuout hearers: but no sooner toules the worlds Market-bell, calling them away to pleasure, profit, preferment; but away they goe. Violent men are to get the things of this life, but
haue

haue neither will nor power
to get the kingdome of hea-
uen. Some can follow their
dogges all the day long in the
fields, as an ingenious writer
obserueth. I doe not con-
demne moderate and lawfull
pleasure. Others hunt *Mammō*
dry-foot in their shops, yeare
after yeare, & neuer complaine
of wearines: only an howre or
two in the Church puts ache
into our bones; a mile or two,
to visit the sicke, or relieue the
poore, wearies foot and hand,
as if nothing tired vs so soone
as well doing. O diuellish loa-
thing! the moate of the heart,
the rust of the minde, the dis-
ease of the soule, the poyson
of Sathan, that makes a man
preferre the flesh-pots of E-
gypt, before the Manna of
heauen! What pestilence so
pestiferous? what danger so
dangerous, as to make a man
goe away in sleepe? a sleepe
that

Adams.

that neuer awakes, till it arriue to the ports of death: if it were the first death, it were the more tollerable; but it is the second death, and that is intollerable. Yet whatsoever can bee said, men will liue as they list. Adders eares they haue, not to heare the word of the Lord; Eagles eyes, to obserue the defects of others; Criticall tongues, to censure the best sayings; Hypocriticall lookes, to blear the eyes of the world; Harpeyes hands, to hooke all that come neere them. And in a number of places, (it is *Petrus Blesensi* complaint) *Hara domestica* is more regarded, then *ara Dominica*. Ah, that there should bee such filthy Gergesites in the world, that prefer a swines stye, before the Sanctuarie! who fulfill the will, and the lustes of the flesh as much as they can, as an Ancient doth brand

Petr. Bles.

*Quantum-
cumq; possunt
voluntati
pariter &
voluptati
carnis satisfaciunt.
Ardens.*

brand them for their brutish
sensualitie.

Alas that men should so forget
themselves, and make no
account of that Word, that
should reforme their wayes!
This is a truth I do speake, and
bee it spoken to the face of
proud disdainefull man: I tell
you, and if I held my peace,
your liues doe proclaime it;
you neglect, contemne, dis-
daine this iewell of eternitie,
and plaine preaching of Gods
holy word, be it with neuer so
much demonstration of the
spirit, and euidence of infalli-
ble truth. So senselesse are we
growen in a carnall securitie,
that though the Embassadors
of the King of heauen, as so
many sonnes of thunder, de-
nounce iudgement against vs
out of that word, which is
sharper then a two-edged
sword; yet for all this, we do
not with the Niniuites yeeld,
and

and cast downe our selues before the Lord our God, but rather we lie stil vnder the hand of the Lord, without sense and feeling: and therefore hath euery hard heart need to pray, *Da Domine, vt sicut verbum caro factum est, sic cor meum fiat carneum*: O Lord grant, that as the Word was made flesh, so my heart may bee made fleshy. And it is a good prayer, for all flesh to be made soft and pliable for all good impressions; that when wee are beaten, wee may wake; when admonished, we may amend. But this sencelesse stupiditie, & stupid securitie, transformes many, as it were, into those Beares that *Solinus* writes of, who are so farre oppressd with an heauy sleepe, that though they bee wounded, they cannot be wakened: or into those fishes *Aristotle* mentions, that sleepe so soundly, that though they

Solin. 39.
cap.

Arist. lib. 4.
cap. 10. de
hist. animal

they haue speares thrust into their sides, they stirre not at all.

While the Crocodile sleeps, gaping with open mouth, the Indian Ratt shootes in himselfe into his belly, & gnawes his guts asunder: So entereth mischief at the open gates of security, as M. Dallingiō speaketh very wel in one of his Aphorismes. But assure thou thy selfe, thou secure soule who-soeuer thou art, that hast a kinde of scorne and dedignation to haue thy soule catechised, and sleepest securely in the cradle of impietie, rocked by a grosse affected ignorance, thy case is miserable; in that thou reiectest the knowledge of God, God will reiect thee, and cast thee away for euer and euer, euen from the glory of his countenance.

The Lord hath *aurum & argentum Sceptrum*: if you will
nor,

Non certius iudicium de regionis aliquis interitum (Ad dam & hominis) quam si in ea aut eo diuinum cultum despectum haberi ac sperni cognoueris. Machiue Lib. 1. de repub. cap. 12.

O quam fortis veritas in veritatis hoste! Et hoc est (vt scribit Chrys.) ex omnipotentis sapientia Dei, vt inimici veritatis fiant ipsi testes veritatis, & sua eam lingua predicent. Chrys. hom. 56. in Gen.

not, like good subiects, be ruled by the word, the rod of his power, *Psal. 110.2.* you shall like rebels, *bee crusht with a scepter of yron, and broken in pieces like a potters vessell. Psal. 2.9.* This is a standing decree in the booke of God: *The wages of sinne is death.* If thou liuest and liest in contempt of the Word, and consequently, in prophanenesse of life, without any repentance, thou maist haply (vnhappily) heare that voice, this present howre, which Pope *Innocentius* the fourth heard in his Court, and was found dead the next day: *Veni miser ad iudicium,* Come thou wretch vnto iudgement. Stoope we shall to his power, if wee will not stoope to his will: it is a vaine thing to resist his voyce, whose hand we can not resist.

This contempt of Gods word, drewe teares from our
Savi-

Sau
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the

Sauours eyes, when hee wept
ouer Ierusalem, and cryed; *Oh,*
if thou hadst euen at the least in
this thy day, knowne those things
which belong vnto thy peace! but
now they are hid from thine eyes.
And shall not wee by Christs
example, bewayle this ouer-
sight; nay, contempt; nay,
slaughter of our owne soules,
by casting away the word of
God from vs? And therefore
if we loue our soules, let vs
take vp the voyce of bitter la-
mentation, that euer we offen-
ded so good a God, and despi-
sed that pearle of eternity, that
so enricheth all men that haue
it: cry we aloud, with all our
might and maine, and be mol-
ten in prayers; in prayers, the
true voice of the soule; of the
soule afflicted with sinne. *Oh*
my sonne Absalon, oh my sonne
Absalon, would to God I had
died for thee. David cried for
the death of his sonne, and
shall

Luk. 19. 42.

shall not we crie for the death
of our soules; Oh my soule, oh
my soule! would to God I
could weepe enough for thee?
Dauids Lord cryed ouer the
holy Citie, because shee could
neither see her present peace,
nor foresee her future paine.
Hoc plangit, quod se non plangit,
Christ bewailed Ierusalem, be-
cause it would not bewaile it
selfe; and shall not we weepe
and waile ouer the city of Ba-
bylon, the soule of confusion,
that esteemes not the preach-
ing of the word, nor the eter-
nitie of ioy and sorrow? *Da-
uid* wept, and Christ wept; the
one for a sonne, the other for a
citie. But if *David* now were
aliue, and Christ now dwelt
on the earth, how would their
eyes become fountaines of
teares, when as euery man al-
most is an *Absalom*, and euery
citie wel-neare a Ierusalem?
What would they say to see
so

so many that put all religion in hearing, when as not the hearers, but the doers of the Law shall bee iustified? These men account themselves none of the meanest professors. They can be content, *audire, sed non obedire*, to heare, but not to obey. *Ob*, in composition, signifies, against: and therefore he that heares Gods word aright, he heares it against the world, the Diuell, his owne reason; hee doth *captivare intellectum*, and his *audire*, and *ob-audire*: but contrary is the practise of the world; they heare, but not obey, as if they owed nothing else but their eares to the Lord; whereas he who speaketh to the eare from the heart, speakes to the eare, and to the heart. That we may heare with reuerence and beleue to obedience, there is required a kinde of circumcision, both of the eare and

and of the heart; yea the Lord denounceth them to haue vncircumcised eares and hearts, who by not obeying the word resist the holy Ghost.

*Hypocrita
dicitur se-
pulchrū ex-
trā nitidū,
intus sordidū*

*Flagitāt au-
dientiam cū
agere debeat
penitentia.*

The seeming Saints of this vnproficient time (which are no better then painted sepulchers) will come and stand in the Courts of the Lord, and talke of God in their houses: they will haue a Bible hang at their girdle, flocke and flie to the Oratories of Gods people, like Doves to the windowes; they will sit at the Preachers feet, lift vp the white of the eye, and send out whole volleys of sighs: but in a word, it is no slander to say, they doe not what they heare; and co-uering their iniquitie with the cloke of sanctitie, dishonour the Gospel of Christ, no men more.

The reason of this little profiting in Gods word, and so much

much thriving in sinne, (for one is a consequence of the other) Saint *Augustine* gives hearing with the sense of the body; they heare not with the consent of the heart. They cannot say with the Spouse: *I sleepe, but my heart is awake.* Haply their eyes wake, but surely their heart sleepeth: though the word beats neuer so much on their eares, the sound of the world beates it backe againe, and little good can it doe. They flatter themselves with the sacrifice of fooles, in crying, Lord, Lord: and their hearts gadde after pride, enuy, obloquy, couetousnesse, oppression, and what not? They are occupied in exterior Ceremonies, and know not the interior seruices, as one very well speaketh.

Few haue the true religion in the mouth; fewer in the heart; fewest in the worke: When

*Neq, enim
hodie recta
consilia de-
sunt, sed ho-
mines de-
sunt, qui re-
ctis consiliis
obsequantur*
Georg. Cal.
Epist.

*Exteriorib⁹
ceremonijs
occupati, in-
teriozem cul-
tum ignorat*
Hieron. Sa-
uan. de sim-
plicitate vi-
tr Christi-
anz.

*Hic auditus
efficax et sa-
lutaris, cum
auris bona
libenter au-
dit utilia,
prudenter
discernit au-
dita, alacri-
ter operatur
intellecta.*

*Circa custo-
diam Evan-
gelij divini
(ex Dauide)
quatuor cō-
mendabilia:
1. Locus cō-
petens, In
corde meo:
2. Modus di-
ligens, absco-
di: 3. Depo-
sitū valens,
eloquia tua
4. Fructus
sequens, ne
peccē tibi.*

when scarce one or two of a thousand vnderstand it, loue it, and practise it. So then, it is not enough to haue a face of Religion, and make a great shew in outward complements (this was one of *Machiavels* damnable positions;) for so the sacrifice of *Cain*, the teares of *Esaū*, the vow of the harlot, the fast of *Iesabel*, the prayer of the Pharisee, should bee acceptable seruice in the sight of God. No, no, wee must heare vnto purpose, and let the word passe from the eare to the heart, and from the heart to the hand. If wee loue Christ, wee must keepe his Commandements, and keepe them in minde, in affection, in action.

In minde; as *Mary* laid vp the words of the Angel in her heart: and *Dauid* laid vp the promises of God in his heart, that he should not sin against the Lord.

In

In affection: They haue euer a godly desire and purpose (that be Gods) to practise the word; ioyfull, when they doe his Commandements; sorrowfull when they doe them not.

In action: They haue a begunne obedience with God, at length it shall be perfect in them.

And to these may we adde out of the Psalmist, that wee should haue a perseuerance & sinceritie in keeping the Law of the Lord. Temporizers erre in the first, that perseuere not in the seruice of God. Hypocrites in the second, that draw neere to the Lord with their lippes, but are farre from him in their heart. But a good Christian promifeth, and will performe as neere as hee can: but so, that still hee craues the grace of God to enable him.

Aquinas in his Commentaries on *Iohn*, speaketh to ve-

Z

ry

In

Rom. 2. 13.

Psal. 119. 11

Psal. 111. 10

Mat. 5. 19.

ry good purpose. Some (saith he) haue the commandements of God in their care; they willingly and diligently heare them. But this is not enough, vnlesse it be kept in deed: *For the hearers of the Law are not righteous before God; but the doers of the Law shall bee iustified.* Some keepe the word of God in their heart, and meditate thereon, according to that of the Prophet; *I haue hid thy promises in my heart.* But this is not enough, vnlesse speculation produce conuersation; *For they haue a good vnderstanding that doe thereafter.*

Some keep it in their mouth, and gladly speake of it, and it may be, teach it to others. But this is not enough; for the Lord hath said it with his owne holy mouth: *Whoſoener shall obserue, and teach the commandements, shall bee called*

Great

Great in the kingdome of heaven. Some keep them in deed, but for a small time, and at starts. But this is not enough: *For he that endureth to the end, shall bee saved.* And therefore excellent is that pithy saying of the profound Prelate of Hippo: *Qui habet in memoria, &c.* Hee that hath the Commandements of God in his memory, & keepeth them in life: Hee that hath them in words, and keepeth them in deeds: He that hath them in hearing, and keepes them in doing: He that hath them in doing, and keepeth them in persevering; hee is the man that loveth the Lord.

Knowledge and Charitie, Truth and Sanctitie must goe hand in hand in our holy profession. And therefore, *Esto quod audis,* Be that thou hearest. And the Poet: *Tu recte vivis, si curas esse quod audis:*

Mat. 24. 13.

Tria (iuxta Bernardū) sunt auditibus verbi necessaria: voluntas audiendi, studium intelligendi, diligentia retinendi.

Est ergo (secundū Augustinum) verbum benigne audiendum: devote suscipiendum, & sollicitè conservandum.

Thou liuest well, if thou care
to be what thou heare.

Wee are called Christians;
let vs liue worthy so holy a
name. Wee are called spiri-
tuall; let vs liue in the Spirit.
Wee are called the Temple of
God; holinesse becommeth
his house. Our soules and bo-
dies are created to glory and
immortalitie: Oh let vs keepe
them pure and vndefiled a-
gainst the day of the Lord.
loyne wee our vowes, our
teares, our prayers, and our
deeds altogether; that liuing
vertuously, wee may be saued
eternally, through Iesus Christ
our Lord.

If wee will bee Christes
sheepe, looke that wee haue
this care-marke; *To heare his
voyce*, as himselfe hath spoken
it: *My sheepe heare my voyce,*
and I know them, and they follow
me, and I giue vnto them eter-
nall life. Heere is a golden
chaine

Ioh. 10. 27.

28.

&

chaine of five precious linkes.
 The first is, Election; *My sheep.*
 The second, Vocation; *heare
 my voyce.* The third, Iustifica-
 tion; *and I know them.* The
 fourth, Sanctification; *and they
 follow me.* The fifth, Glorifica-
 tion; *and I will give them eter-
 nall life.* In Election wee be-
 hold God the Father, choo-
 sing of his loue: In Vocation,
 we heare God the Sonne, tea-
 ching by his word: In Iustifi-
 cation, wee feelee the comfort
 of God the holy Ghost, lea-
 ding by his trueth: In Sancti-
 fication, wee shew the worke
 of his Spirit, in the course of
 our liues. The fruit of all, is our
 Glorification in the highest
 heauens.

CHAP. 28.

*Reading of the word of God.
Helpes to reade the blessed booke
of God, and other good bookes.
A iust censure of vaine lascini-
ous Pamphlets, that doe so much
hurt.*

AS wee must heare the word, so must we reade it, and meditate on it: this is a second exercise of our holy religion. *Iulius Caesar* in the midst of his campe, had his Commentaries in his bosome, his Lance in his left hand, and his Penne in his right hand: in such wise, that all the time that hee was free from fighting, hee was imployed in reading and writing.

Alexander the Great, who with feare did subdue the West, and with armes did conquer the East, was alwaies
girt

girt with *Achilles* sword, and
with *Homers* Iliads; prepared
as well for *Mars* as *Minerva*.
If these mightie Monarchs of
the earth were so diligent in
reading prophane bookes, oh
what diligence should we vse
in reading that diuine Booke,
that blessed Booke of God,
that makes vs wise to saluati-
on, and perfect men in Christ
Iesus?

Let no blackmouthed *Har-
ding* call the reading of the
Scriptures to the people of
God, a spirituall dumbnesse:
(dumbe for euer bee such a
mouth, that speakes so vile a
blasphemy) and a thing vn-
profitable. Let vs with all the
chosen of God, and children
of light, make much of the
word that is *a lampe to our
paths*, euermore reuerence this
Ordinance of the Lord, and
blesse God for our blessed li-
berty that enioy the same. And

here you may see the iniquity of Rome : see, and detest it. It shall be lawfull, as a late reuerend Father reporteth it of them, to reade any bookes, *Si faciat pro nobis*, if it make for their turnes, and vphold their opinions; the more books they haue of this stampe, the better Catholikes they are. But the Lords Booke, that is able to make vs liue for euer in all ioy and happinesse, wee may not touch, wee may not haue, we may not reade; if we doe, we shall be Heretikes. So mans workes shall make vs Saints, and Gods worke Diuels : Popish writings, Catholikes; and heauenly writings, heretikes. O dreadfull blasphemy, and Doctors of death ! But we for our part will honor the Booke of life, and by all means make it familiar vnto vs.

What is there that might not be had in this Library of the

the holy Ghost? Desire you the excellent light of vnderstanding? heere you may haue faith in the Creed: desire you a rule for good life? heere you may haue it in the ten Commandements: desire you comfort for the heart? heere may you haue it in the Lords prayer: desire you a picture to delight the eyes of the soule and the body? here may you haue it in the Sacraments: desire you to know how heauen gates are opened and barred? heere you may haue it in the power of the keyes.

By reading of this booke the conscience is appeased; the iudgement inlightned; the heart perswaded: the whole man furthered in a good and godly course of life. Nay, we reade of some that haue beene conuerted by reading. Ancient histories testifie how *Cyprian* and *Fulgentius*,

Sicut credenda tibi bis sex, prandag, septem: Si saluus fieri vis, facienda decem. Owin.

Capita catechetica fides gratia vel propositum, ut Symbolum, de remissione peccator et fide, & Decalogus de inscriptione legis in corda & de noua obedientia: vel obsequium, ut Baptismus et Cæna: vel vrgēt propositum et obsequium, ut Oratio dominica & Disciplina Ecclesie.

two shining lights of the Church in their dayes, were turned to the Christian profession; the one, by reading the Commentaries of Saint *Austin* vpon the 36. Psal, the other, by reading the Prophet *Jonas*; & therefore not without great cause doth *Gregorie* the Great say; The word of God sheweth his nature, in reformation of life; excellencie, in promises of reward; dreadfulnes, in the inflictions of punishments; it is forcible in preceptes: comfortable in promises; terrible in threatnings; and so powerfully doth it work till it kindles the heart in the loue of God. As the cloud in the day & fire in the night directed the children of Israel to the land of Canaan so the word of the Lord and the Spirit of the Lord direct all that be his, vnto the way of heauen. Look therefore
in

in his name I beg it, you read, loue, meditate and practise the Word. It will set you at last, where all the things of the world cannot set you, and from whence you would not come (when once you are there) for tenne thousand millions of worlds.

Because the reading of Gods holy word and other learned religious booke are so profitable for vse, and vsefull for all occasions; it is a labour worth the taking, to shew how we shall reade vnto purpose, as God may be glorified, our vnderstanding informed, and our hearts reformed. First, we must come to reade with regardfull heed and diligence, accompting the holy Scriptures (as *Gregorie* calls them) an Epistle of God sent vnto his creatures, wherein he opens his will and reveales his secrets. And if a man (saith
thac

that Father) receiue letters from an earthly Emperor he cannot rest vntill he hath read them, and fulfilled the contents; and shall we be so carelesse and slothfull, that when the chiefe Commaunder of heauen and earth, shall send vs a loue letter for our owne singular good, not to reade and regard it? God forbid we should so sleight and disesteeme his pleasure and our owne saluation. Oh rather *Disce cor Dei in verbis Dei*, learne the loue of Gods heart in the truth of his word: reade that thou maist vnderstand; vnderstand, that thou mayest belieue; belieue, that thou mayest liue for euer. If the booke be clasped, thou canst not reade; pray that the key of *Dauid*, would open the booke, and explaine the sence: And as *Austin*, let prayer require; reading inquire; meditation;

ditation finde; and contemplation taste and digest it.

Secondly, let no reading be cursarie and in posting speed, but with pause and deliberation, hauing *oculum ad scopum*, an eie to the scope, that meeknes and humilitie prepare a way for the holy Ghost to enlighten the minde, and speake to the heart, by that which is read and deliuered: and so we shal conceiue thereby some sweete affections towards the Lord sending such letters, and towards thy master teaching such doctrine. And this affection sets the heart a worke to thanke God for the knowledge receiued. and pray to God for a supply of that which is wanting.

Thirdly, reade with the same spirit & the same minde the Scriptures of God, as they were written; come with an eie of synceritie, meekly to receiue

ceiue that word, which can
saue thy soule. And as *Ber-*
nard, if we meane to get
knowledge by reading, come
in this manner; looke to the
order, endeauour, and purpose;
ordine id prius, quod maturius
ad salutem. Touching order,
let that be foremost which is
speediest to saluation; Touch-
ing endeauour, let that be
more zealously followed,
which is more feruently to be
loued; Touching the end, that
it be not for vaine glory, and
curiositie, or any like sinister
respect; but onely to edifie thy
selfe and thy neighbour, and
to glorifie God thy creator. If
thou come with this intent
and purpose, thou shalt finde
in thy soule this circular mo-
tion of deuotion: as thou
bringest a good affection to
reading, so reading will whet
thine affection to reade more
and more. And for the infla-
ming

ming of thine affections with a holy fire of a godly zeale, it is very expedient to choose such a booke, a passage in a booke for our reading, as may be consermable to the disposition of the heart. For example, if thou feele a great grieffe for thy sinnes, & a fainting of heart for thy spirituall miseries, no booke so fit to minister comfort as the Psalmes of *David*. If the soule bee so enured in the custome of sinne, that not a teare can fall from the eye, or a sigh from the heart, reade the Prophets, and especially *Jeremy*, which like an iron malle, breakes asunder all hardnesse. And so in the rest: euer, as the state of the soule standeth, reade such Scripture as may fitte the same.

Fourthly, come vnto reading with a full purpose to follow the contents of the place

place by the helpe of Gods Spirit. Christianity consists not in speculation, but in action: Students at Law and at Physicke content not themselves with the bare knowledge of their profession vnlesse they bring it into practice: Tradesmen & Artificers think it not enough to know an occupation, vnlesse they labour in it for priuate and publike good; much lesse we that bee Christians, must not thinke our duties discharged to know Gods will, vnlesse we doe the same also; and continue well doing till our very ending. To enterprise any good worke, wisdom is necessary for the beginning, discretion to manage and guide it, and constancy to bring it to execution, neuer to change till wee exchange this life. This perseverance it is that crownes a good Christian, and to bee a
good

good Christian, is as a sweet oyntment; a cleare conscience smells better then ciuette, and to bee precise in life is more precious in the eyes of God and good men, then all the golde of Ophir.

And lastly, in the ende of thy reading choose our certaine peculiar truths, lay them vp in the closet of thy memory, as an Argument of further meditation, to grace thy conuersation withall; and as another *David*, choose out of the Christall brooke of Gods booke certaine sweet sentences, and cast them against that great Goliath of hell, when he sets vpon thee with any temptation. Thus did our blessed Sauour. Therefore was Christ tempted, that a Christian should not bee overcome of the tempter (saith a Father:) hee foyled our common enemy three times in one battell, with

Ideo tentatus est Christus ne vinceretur à temptatore Christianis. Aug

Mat. 4.

Cant. 4.4.

Cant. 3.8.

with a *Scriptum est*; teaching vs with this preuailing word and his truth to doe the like. Thinke not when you enter into *Dauids* Tower, it is to see his Armory, wheron there hung a thousand bucklers, all shields of mighty men; but like expert men in warre, gird the sword vpon the thigh; for the written Word of God is called the sword of the Spirit; rightly weilded by the hand of faith, it is the most sufficient weapon for the repelling of *Sathan* and all his temptations. And therefore as *Sauls* speare stood in readinesse at his head, euen when hee slept; so should Gods word be euer in our hearts as it were ready drawne, that to what sinne soeuer the Diuell allures vs, we may be able to say for our defence, *It is written.*

But contrary is the practise of the World. The Booke of
God

God and other good bookes, (for the most part) are cast into corners, with this inscription vpon them; *Ecce in puluere iaceo*: Behold I sleepe in the dust. No booke so well liked of, nor so much looked on (an euident *Symptome* of an irregular and licentious age) as bookes of lust and vanity, which corrupt the minde, and fill it full of obscene thoughts and representations.

Plinie writes of a certaine Region that hath poysonous honey: the reason, because the Bees gather it out of noy-some hearbs, it is sweet, but slayeth: So vaine and lasciuious Pamphlets, though they delight the eare, they destroy the soule. Oh what an acceptable sacrifice would it bee vnto God, if a Bon-fire were made of such sheetes of paper! as was reade in the Actes of the Apostles, there was of curious

rious bookes, the Bible would bee more in our hands, and not (like an olde Almanacke out of date) bee cast vp and downe as if it nothing concerned vs.

Others there be that seeme to make more accompt of Gods booke, and vtterly to dislike other bookes that tend not to the edifying and building vp of the soule; they will haue it well bound, more for ostentation then edification. Wee adorne the Scriptures without, it were better they should beautifie vs within; wee desire a faire impression, but the fairest impression is that which is made with the finger of Gods Spirit in the tables of our hearts. *Bibite ergo & inebriamini*; Drinke therefore, and be inebriated in this wine-celler of holy Scriptures; and hauing drunke an hearty draught of this water
of

e would
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Drinke
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of life, keepe and digest it to
your endlesse comfort. The
care receives, the heart re-
taines, the life digests it. Re-
ioyce, be ioyfull, and vse such
ioy and iubilation for this
grace receiued, as God in hea-
uen may see the thankes of
our hearts through the works
of our hands. Wee should ap-
proue our faith to men, and
manifest our reconciliation
with God in heauen, by the
works of loue shewed to men
on earth: So, as it is true, wee
our selues are iustified by
faith onely, yet our faith is
iustified to our owne consci-
ence by charity; and our cha-
rity must bee iustified to the
world, by the fruites of chari-
ty, our godly liues and conuer-
sations. Let vs therefore
weigh our steppes as they
may be straight, watch well
ouer our wordes that they
bee gracious; and passe no-
thing

thing through our fingers that shall bee intangled with the hurt of our neighbours, but measure we out all our actions by the square of religious loue.

But to couclude this poynt; as saluation is purchased by the blood of Christ, so let vs receiue it, as God doth offer it: And this is by preaching the Gospell. Let vs therefore imbrace it, and tye it fast to all the powers of the soule; labouring that the powerfull preaching of the Word may bring increase of knowledge; increase of knowledge, increase of faith; increase of faith, increase of hope; increase of hope, increase of patience; increase of patience, a ioyfull expectation of that blessed day of our full Redemption: that when our faith is kept, and our race is runne, wee may finde (Lord grant

grant vs all to finde) the crowne of righteousness, laid vp in store for them that loue the appearing of thy Sonne Iesus.

Seale all this vp with a *Seal* ; for it is of such waight and importance, that our state for euer dependeth vppon it. Thinke seriously on it, and pray for the assistance of Gods Spirit, that you may heare his Word with vnderstanding, vnderstand it with memory, & remember it with practise, and practise it to your euerlasting comfort in Heauen.

Amongst all the books we turne ouer, both humane and diuine, I would all to peruse two necessary bookes: the one the booke of their owne conscience: the other the booke of the life of Christ. In the first booke, reade they diligently three leaues, *Respecte, aspice, prospice*; Looke back what

*Conscientia
est volumen
grande cui
vniuersæ
actiones no-
stræ inscri-
buntur stylo
veritatis.
Bernard.*

Hinc illa triplex consideratio Bernardi, unde, ubi, quo: unde venis, & erubescere ubi es, & ingemisce: quo tendis, et contremisce. Recole primordia, attende media, provide futura: Hæc pudorem adducunt, illa dolorem, ista timorem.

Vel et alij, liber quotidianæ meditationis consistere debet tribus paginis: rubra scilicet, alba & ni-

what thou hast beene, behold what thou art; consider what thou must bee. But to shut vp this booke, thinke dayly on thy ende, and winde vp the day with the memory of thy winding sheete; and know (for thou canst not but know that euery day thou seest and hearest of) God may strike thee, as he doth many in the world, with a sodaine death. If hee finde thee without repentance, thou dyest without saluation; and therefore watch and pray, watch and pray day and night, that the Lord may finde thee ready prepared, what howre of the day, or watch in the night soeuer he comes.

In the second booke read againe and againe two leaues, the Humanity & Diuinity of Christ. The Humanity: heere may you reade his pouerty wherein hee was borne; his humi-

humility which hee praſiſed,
his obedience which hee per-
formed, his loue which hee
bore vnto man, and his blood
which hee ſhed for man, and
more would haue ſhed if that
had not beene enough; but
that ſacrifice once offered, had
an eternall vertue for all ages
and offences.

Wee are not onely to know
that Chriſt dyed hiſtorically,
1386. yeeres agoe; but alſo
that he dyed effectually, and
that the power of his death
(to all beleeuing ſoules) hath
indure from the beginning of
the world to the end thereof.
From the firſt man liuing, to
the laſt man dying, all are ſa-
ued by Chriſt alone; and as
Luther moſt pathetically ſpea-
keth; *Eſt, ac ſi hac hora fu-
diſſet ſanguinem*: So ſurely is
Chriſt now ynto me, as if hee
had ſhed his blood this pre-

vide

Aa

ſent

*gra: ex ru-
bra, ſorini-
ca paſſione,
ex alba, bea-
torum glori-
ficatione, ex
nigra dam-
natione im-
piorum di-
ſcere debe-
mus.*

Psal. 104. 18

Prou. 30. 26

*Firmandum
ita form: n-
dusq; anim^o,
ut quies no-
bis in turbis
sit, et pax in-
ter media
arma.*

Psal. 55. 6. 7.

sent howre Christs wounds
are a refuge for sinners, as sto-
ny rockes are for fearefull co-
nies.

The coneyes are but a fee-
ble folke, yet make they their
borowes amongst the rockes :
so sinners are feeble, and can
do nothing themselues when
they are pursued by their
spirituall enemies; but if
they flie to Christs woundes,
they are as strong as rockes,
and receiue no harme. These
woundes are as a spirituall re-
fuge place, to whom they
may runne that are wearied
with the noyse and trouble of
this vaine tumultuous world,
and that crye with the Pro-
phet: *O that I had wings like
a Dove, then would I flye and
rest, behold I will take my flight
farre off and lodge in the wil-
dernesse.* They are like certaine
nests and receptacles, where
in they may safely and peace-
ably

ably repose themselves, that desire from the heart to bee v-nited to Christ; whom Christ himselfe most louingly calleth: *Arise my loue, my faire one, and come thy way, abide in the holes of the rocke.*

In these wounds, in these piercings, let vs make three Tabernacles, not in mount *Thabor*, but in mount *Caluary*. Let one Tabernacle be in the wounds of his sacred feete, that we may occupy our selues in the meditation of his path; and know which way to goe vnto eternall life.

Another Tabernacle let there bee in the wounds of his blessed hands; to know what he hath done for vs, and what wee must doe for him againe, or rather for our selues; for his glory doth euer stand with our saluation.

A third Tabernacle let there bee, in the wounds of his pre-

Cant. 2. 10.

14.

Christi vulnera, quinq; decent documenta, fugere, pati, scilicet, contemnere, abnegare: fugere peccata, pati aduersa, scilicet oportuna, contemnere munda, abnegare propria. Thaul.

cious side, that we may contēplate the loue of his heart, and the hearty affection he beares to the members of his body.

In these Tabernacles let vs dwell day and night; heere let vs reade, study, sleepe, awake, pray, practise, and spend all our life long. But because we want wings to flye to these rockes, Lord giue vs the wings of a Dove, meeke cogitations and pure affections, wherewith like a Dove, wee may in a groaning and mourning voyce expresse the griefe of our hearts, for the sinnes we haue done. O diuine *Noah*, which hast made a window into the Arke of thy body; giue me grace *ad intrandum*, that I may bee a right Graduate in the gifts of thy Spirit. O supreme Shepheard, which art the doore, by whom whosoever doth enter, shall bee sure to be saued; Let mee goe in
and

and out by faith and charity,
and finde the pasture that may
feed my soule vnto eternall
life. O thou valiant *David*,
who with thy wounds as
with five stones out of a
brook, hast ouercome Sathan
that great *Goliath*, and ancient
aduersary of mankind; giue
mee power from aboue to o-
uercome those sinnes I haue
committed by my five senses.
Such Soliloquies and sweet
conferences ought wee to
haue with our secret soules,
from the piercing and wound-
ding of Christs blessed body.

O my most sweet Redee-
mer which descendedst from
heauen, and ascendedst on the
crosse to redeeme men, pay-
ing their sinnes with thy
paines; I present my selfe be-
fore thy Maiestie, grieued that
my grievous sinnes haue
beene the cause of thy terri-
ble paines: vpon me (O Lord)

these chastisements should haue been laid, for I am he that sinned, & not vpon thee that neuer sinnedst. Let that loue that moued thee to put thy selfe vpon the Crosse for me, moue thee to pardon me what I haue committed against thee; & put forth into my hand the sword of mortification, that I may separate from me whatsoeuer may separate thee from mee; dying to all that is created, to liue to thee my Creator, world without end, *Amen.*

The second lease in this Book, is the Diuinity of Christ: Consider heerein, hee that suffered for thee was the Lord of glory, to the participation whereof wee are called of God, and expected of his Saints that are gone to heauen before vs. It behooued Christ to bee God and Man, to worke a full redemption for Man; for whether we re-
spect

respect God to whom wee are redeemed, or the Diuell from whom wee are redeemed, or our selues that are redeemed; both the natures of Christ do necessarily concur to the complement of our redemption; as the Prophet *Esay* doeth intimate, *Esay 9.6. verba textus Anglici.*

That God might be appeased, his iustice must bee satisfied; man cannot doe it (for what can bee sufficient in an vn sufficient & what perfect in an imperfect? what infinite in a finite?) and therefore God must doe it. That the Diuell might bee overcome, and his tyranny quelled, man cannot doe it (for how can bee vanquish the Diuell, that cannot vanquish sinne that procureth death?) and therefore the Conqueror of the Diuell must bee God; which might deliuer man out of his bonds: and

Aa 4 there-

Vnde Anselm. in lib. Cur Deus homo. Satisficere pro transgressione humana homo debuit, sed non potuit: Deus potuit sed non debuit. & ideo ut satisfaceret qui potuit et debuit, decuit ut satisfactor esset homo deus; secundum hoc in verbis Isai. cap. 9. v. 6. describit Prophetam primum Redemptoris humanitatem, secundum quod natus est de matre, cum dicit, Parturimus magis est nobis. Secundo, eius

diuinitatē,
 secundū quā
 acceptus est ā
 Patre; cum
 subdit, Fili-
 us datus est
 nobis. Quia
 homo per su-
 perbiā co-
 ciderat, ideo
 ut contraria
 cōtrarijs en-
 rentur, osten-
 ditur in pri-
 ma parte,
 primo, eius
 humilitas, cō-
 tra superbiā,
 ibi, paru-
 lus; eius na-
 tiuitas, cōtra
 corruptionē,
 ibi, natus
 est; eius vi-
 litas, contra
 damnationē,
 ibi, nobis.
 Humilitas
 enim & su-
 perbia oppo-
 nuntur in
 moralibus:
 nativitas &
 corruptio in

therefore God is made man,
 that he which is stronger then
 the strongest man, might pull
 the prey out of his hands. That
 man might bee saued, God is
 to be pacified, and the Diuell
 vanquished; which could not
 possibly be done, but by both
 the natures of Christ, where-
 by we haue a full and perfect
 reconciliation and saluation.

Oh the vspeakeable loue
 of God to mankind! Weigh
 well how the case stood be-
 tweene God and man, and it
 may make euen the Angels of
 heauen to wonder heereat:
 God kept his Couenant hee
 made with man; man brake
 his couenant hee made with
 God. God was offended, man
 had offended. God needed
 not to seeke reconciliation
 with man, who of himselfe
 without man is blessed. Man
 durst not seeke reconciliation
 with God, who of himselfe
 with-

without God is cursed. Who then can bee a fit Mediator of peace, as well in respect of his person, as his office, but Christ Iesus, God and Man, King, Priest, and Prophet?

Oh the vnsearchable wisdom of GOD our gracious Lord, which by the holinesse and sufferings of Christ his Sonne, hath both extended his mercy, and maintained his iustice: extended his mercy, in forgiuing his elect their sinnes, & that through Christs holinesse; maintained his iustice, in punishing the nature of man for the sinnes of men, and that through Christs suffering. The honour of all we giue vnto him that hath trodden downe the wine-presse of his Fathers wrath, and trampled Sathan vnder his feet. If these Bookes and these leaves we turne ouer once a day, euery day that goeth ouer our

A a 5 heads,

naturalibus, utilitas & damnificatio in utrisque: humilitas imitanda, pietas veneranda, utilitas appetenda. Circum secundis principibus notantur tria. persona Redemptoris, ibi, Filius; gratia redemptionis, ibi, datus est; necessitas redemptionis hominis, ibi, nobis, scilicet captiuis.

heads; surely our lives would thereby bee much amended, our consciences exceedingly comforted, and great good example giuen, to the true comfort of our owne soules, and the winning of others.

Oh how much doeth it behoue vs to consider well what we write in the booke of the conscience! We may write now what we list, & couer it as wee wil; but in that day, that great day of the Lord, in spite of the heart, all shalbe discouered, & come vnto light. And if the booke of the Conscience bee well written according to the booke of life, which is Christ Iesus; *My booke*, saith Iob, *shal bee as a crowne, a defence and honour.* But if it be contrary to that of Christ Iesus, it shall be mine accuser, dishonor and condemner.

O most pious Saviour, whose booke in the day of iudgment shall

Iob. 31. 36

shall bee opened, that thy life
may bee as a law and living
rule, by which iudgment shall
be made of ours; permit me
not to write in the booke of
my Conscience, anything that
is contrary to thy most blessed
booke. And if at any time
through frailtie I shall write
amisse; let mine eyes melt
with teares; and my teares
wipe out this writing; whiles
I am living; that at the resur-
rection of the Iust, my life in
some measure may bee found
conformable to thy most holy
life, and may by thy blessed
merites bee made capable of
thine eternall glory.

CHAP.

Prayer are so necessary com-
ment (for the one is the founda-
tion)

CHAP. 29.

*Prayer, what it is; to bee joy-
ned with hearing the word; pub-
like, private.*

*Oratione ef-
fodiuntur
thesauri quos
in Evangelio
fides intue-
tur.*

AS the diligent hearing
and reading of Gods ho-
ly word, shewes the riches of
his grace: so a faithfull and
zealous calling on God (a third
exercise of our pure religion)
digs out this riches from the
mynes of his word, and opens
the treasure-house of his mer-
cies vnto vs. If you would
know what this Prayer is: we
may define it to bee, A laying
open of our minde and ho'y
desires before God, as the au-
thour of all good things, and
our gracious Father in Christ
Iesus, made by faith.

And because the Word and
Prayer are so neerely conioy-
ned (for the one is the founda-
tion

tion of the other:) therefore the apostle gives precepts for both. Both must be ioyntly vsed. The seuering of them is much to be blamed in two sorts of men. The first, the ignorant and superstitious person, who commendeth praying; but neuer calleth for preaching: The second, the religious person; for so would he be called, but little deserves it: for what religion call you this that stands so much vpon hearing, as not to regard publike Prayer? whereas Prayer is so acceptable and honourable a thing in the sight of God, that oftentimes it is taken for the whole worship of God. And in our English tongue wee vse this phrase of Going to prayers; yea, our Sauiour Christ calleth the Church *The house of prayer*: And yet Christ knew, and we see, that it is a place of hearing the Word, ad-

administring of Sacraments,
and vsing of Discipline. And
therefore prayer being so ex-
cellent a thing in it selfe, and
so much approoued of God,
let vs bee frequent and fer-
uent in so heavenly an exer-
cise. And with Praier ioyne we
Hearing the word: for there
is such an affinitie betweene
them, that they may not bee
sundred. The word makes vs
know the plenteousnesse of
Gods loue, and strengtheneth
faith. Prayer feeleth the pow-
er of it, and confirms it with
glorious tastings. The word
telleth vs, that God hath a
care of his people. Prayer fin-
deth it most truely comforta-
ble by experience. The word
saith, God is mercifull. Pray-
er feeles it to be so. The word
speaketh of the power, maie-
stie, and goodnesse of God.
Prayer sealeth a reuerence, re-
liance and confidence to the
soule.

soule and conscience.

Augustine interpreting of our Sauiours words, of *shutting of heauen in the time of Elias*, compares Prayer to a key, that hath power to open heauen, from whence all blessings descend vnto vs; and to shut the bottomlesse pit of hell, from whence all euill proceedeth. Prayer is like *Sampsons* haire, wherein all his strength lay; the truth whereof because the Diuel knowes experimentally, therefore it was his policy to keepe God and *Daniel* asunder from conference by prayer (if it were but thirty daies:) against which policy the Apostle prescribes this rule to be practised: *Pray continually: Egredientem de hospitio armet oratio, ingredienti occurrat:* for it is the citie of refuge, to which whosoeuer flies, the enuious man neither can nor dare hurt him.

Dan. 6. 7.

1 Thess. 5. 17
Orandum est
semper, ut
futuram diuini-
tus regatur:
orandum est
vesperi ut
præterita te-
gantur &
remittantur

So

Oratio est
Deo sacrifici-
um, homi-
ni subsidium,
Dæmoni fla-
gellum.

Chry. lib. de
oratio Deo.

Dan. 6. 10.

So necessary is the duty of Prayer, that *Chrysostome* saith, A iust man should hold it for a thing more sorrowfull, to bee deprived of prayer, then if death it selfe should come vpon him; imitating herein the holy Prophet *Daniel*, who was accustomed to pray three times a day. And albeit the K. of Persia commanded that no man vpon paine of his life should pray to God in 30. dayes, yet he would not omit his wonted praier. He did not so much as for a very little time cease to pray: for he vnderstood that his spiritual life depēded on prayer; & for feare of the death of the body, he would not indanger the life of his soule, which is as dead when it wāteth praier, as the body is dead when it wāteth the soule. And as *Daniel*, although by occasiō of praying, he put himself in danger of death; for he was cast into the lions.

Lions den, yet in effect he died not: for God delivered him from that danger shutting the mouthes of the Lions, because he opened his mouth to pray. So also we may beleue, that for accomplishing the taske of our prayer, wee shall lose neither life nor health, nor content, nor the good dispatch of our businesse. Nay rather, by the meanes of prayer wee so dispose our selues, that God may take them to his charge and managing, and doe by his omnipotency and wisdom, what we our selues are not able to doe by reason of our weakenesse and ignorance. And if at any time, for any lawfull and vrgent cause wee shall be forced to interrupt our prayer; the impediment being past, wee are forthwith to returne to our exercise, that the interruption which beganne through necessitie, bee not pro-

*Loqueris cū
Deo, non ut
ipsi manife-
stet quod ip-
se non nouit,
non des ali-
quid quod
ipse non ha-
bet, sed poti-
us ut ab eo
accipias sci-
entiam, aut
virtutem et
gratiam quā
non habes.
Aquīn.*

Gen. 7. 11.

prosecuted by sloath.

God requires not any pray-
er of vs, because he hath need
of our seruice, but because we
haue need of his grace; and
that according to his iustice,
cannot be giuen to those that
will not vouchsafe to entreat
it. As the Sunne draweth vp
vapours from the earth, not
for it selfe, but to render it a-
gain to the earth, to moyssen
and fatten it: so God the true
Sunne of our soules draweth
from vs our sighs and prayers,
not for his owne profit, but to
make them raine downe a-
gain vpon vs in so many bles-
sings.

And as *Moses* (speaking of
the generall deluge) saith; *The
fountaines of the great deepe
were broken vp, and the win-
dows of heauen were opened: first,
the fountaines of the earth were
opened; and then the clouds
of heauen powred downe: So
first*

ny pray-
ath need
cause we
ce; and
s justice,
ose that
entreat
wewith vp
th, not
der it a-
moysten
the true
draweth
prayers,
r, but to
wne a-
ny bles-
aking of
ith; *The*
as despe
he win-
ed: first,
th were
e clouds
wne: So
first

first, breake vp the fallow of
thine hard heart, and send
forth teares from the springs
of thine eyes, and prayers from
the ground of thine heart; and
then God will showre downe
abundance of mercies vpon
thee, and giue thee the desires
of thine heart. *Fons vincit-
sientem*: The fountaine and
source of his goodnesse is a-
houe the thirst and desire of
our necessities.

Prayers must bee vsed both
in publike and private. Pri-
uate prayers are spirituall sal-
lies borne on the present oc-
casion, eiaculations and dar-
tings, shot from a sanctified
soule, into the presence of
God almightie: for that soule
must be sanctified with Gods
Spirit, that shooteth so high; if
otherwise, it loseth her vertue:
for as the stone *Dioscorides* (as
the Lapidaries report) hath
many singular properties, but
put

*Secreta quae
in oratione
manifestan-
tur, deliciae
quae gustan-
tur, vires
quae recipi-
untur, spiri-
tuales divi-
tiae quae cam-
parantur, sen-
tiuntur poti-
us quam pro-
feruntur.*
Ludou. de
Ponte.

Duobus modis oratio impeditur, ne impetrare valeat postulata, hoc est, Si aut quisque adhuc mala committit, aut si delinquenti non remittit.

put into the mouth of a dead man, it leeseeth them all. So prayer, howsoever a gemme of many vertues, yet put into the mouth of a man dead in sinne, it loseth her power, and God beateth it backe from his presence, with, *Why takest thou a Prayer in thy mouth, whereas thou hatest to be reformed, and hast cast my words be-
hinde thee?* Therefore that our Prayers may finde fauour at Gods hands, we must be pure and holy, and our prayers frequent and seruent; pray wee oft in the day, and as soone as we are vp in the morning: for it is meet to giue vnto God the first fruits of the day, the first fruites of our vnderstanding, good cogitations; the first fruites of our wil, pure affectiōs; the first fruits of our tong, chaste words; the first fruits of our hands, lifting them vp to beaue; the first fruites of our knees, kneeling

on.

ake.

of a dead
n all. So
gemme
put into
dead in
wer, and
ke from
hy takest
y mouth,
beresfor-
words be-
that our
uour at
be pure
ers fre-
ray wee
soone as
ng: for it
God the
the first
g, good
uites of
the first
words;
nds, lif-
the first
neeling
on.

The Christians Taske.

549

on the ground.

And as in the Law there was one Altar without the Tabernacle, to slay beasts on, and an other within the Tabernacle, to offer vp incense: so we that are the Temple and Tabernacle of God, must slay all our beastly sinnes that reigne in the outward man, and kinde the frankincense of deuotion in the inward man, praying for the forgiuenesse of all our misdeeds; hauing in our prayers, none other motiue, but loue; none other subiect, but necessitie; none other eloquence, but affection; none other ornament, but seruency.

O thou louer of my soule, seeing thou hast said vnto me; *Let mee heare thy voice, for thy voice is sweet, Cant. 2. 14.* so I beseech thee, O Lord, let thy voyce sound in my soule, because it is most sweet vnto me: *Speake Lord, for thy seruant heareth.*

Qui versatur in atrijs Dei, prec, deploret, speret: oret ut peccata eius remittatur, deploret peccata que committuntur, speret in Deo ut possideat Deum in quo sperauit. Bernard.

1 King. 1. 10

*Hoc negotiū
plus gemitu-
bus quā
sermonibus
agitur, plus
fletu quā
affatu.* Aug

*Pro se orare
naturæ est,
pro alijs ora-
re gratia :
pro se orare
necessitas in-
bet, pro alijs
charitas hor-
tatur.* Chrys
in Mat.

Exo. 10. 24.

heareth. Speake thou first to my spirit, that my spirit may speak vnto thee, O deare God, the Father of spirits. Possesse, nay ravishe my soule with a true zeale (the seale of the Spirit) and with sound deuotion, the tongue of the soule, that I may powre forth my prayers vnto thee; for my selfe with a stedfast faith; for others, with an ardenc loue; for both, with a perfect hope and humilitie.

As we must pray in priuate, so must wee in publike, in the assembly amongst the faithfull: that is, a place consecrated to this purpose, where God hath promised to accept that worship wee tender vnto him: *In euery place (saith the Lord) where I put my name, wil I come and blesse thee.*

Prayers offered in this place, are a quire of sighs, & harmony of affections kindled by the holyghost, sent vp with one accord

first to
 spirit may
 re God,
 offesse,
 with a
 the Spi-
 ruotion,
 le, that
 prayers
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 rs, with
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 d by the
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 cord

cord vnto God, imitating the
 holy concert of blessed: An-
 gels sounding on their harpes
 in heauen. *Reue. 5. 8.* Prayer is
 not onely appropriated to the
 Temple of God: But we that
 are the Temples of God also,
 may pray, and ought to pray
 euery where in Spirit and in
 truth.

The Altar of this Temple
 (*said Austin*) is the heart: and
 therefore wheresoeuer there
 is a godly heart, there may be
 an heartie prayer, whether it
 be in our chamber, the private
 Oratory of all true Christians,
Matth. 6. 6. or in our beds, as
Ezechias prayed, *Isai. 38. 2. 3.*
 or vpo the crosse, as the thiefe
 prayed, *Luke 23. 42.* or in the
 Elons den, as *Daniel* prayed,
Dan. 6. 10. or in the Whales
 belly, as *Ionas* prayed, *Ionas*
2. 2.

As in euery place, so vpon
 euery occasion we are to pray:

If

*Quoties te
 in conspectu
 Domini vi-
 deo suspiran-
 tem, Spiritu
 sanctum non
 dubito assi-
 rante. Cypr.*

6-10

^a 1am. 4. 15.

^b 1am. 5. 13.

^c Luk. 21. 16.

^d Gen. 24. 7.

^e Luk. 10. 11.

^f Psa. 50. 15.

^g Eph. 5. 19.

^h Lu. 22. 40.

ⁱ Mat. 6. 11.

^k Mat. 6. 23.

If we ^a beginne any businesse, pray; if wee ^b reioyce, sing Psalmes; if we ^c are in distresse, pray; if we ^d vndertake a iourney, pray; if wee ^e see Christs kingdome amplified, and the Diuels decayed, pray; if wee ^f attaine any thing of God, pray; if wee ^g meet together, pray; if in ^h danger to fall into temptation, pray; if wee stand in neede of necessities for the body, pray; if ^k wee stand in need of the necessities of the soule, pray.

What shall I say more of Prayer? I know not. So excellent and omnipotent is the power thereof. Wondersfull is the working of Gods children through the Spirit of Prayer, whereby they fetch an heavenly influence from Christ their celestiall head, as may serue to the maintenance of the whole body. Thus doeth our faithfull Prayer which we
make

make one for another, distribute and scatter Gods bountifull blessings, both ghostly and bodily, when either for distance of place, want of power, or opportunitie of time, wee cannot giue such supplies to our brethren, as with all our hearts wee desire.

Great is the force of Prayer (saith one,) which appeaseth God, reioyceth the Angels, delighteth the Saints, penetrateth the heauens, obtai- neth her desires, terrifieth Di- uels, ouercommeth enemies.

True Prayers will put an hun- dred hosts to flight,

Had each a Cxlar to command them right:

Yet fighting on thy knees with armes acrosse,

Thou, thou alone, shalt conquer without losse.

Prayer altereth men, refre- sheth the strength, strengthe- neth

Laurent.
Iustin.

Panaretus.

neth the spirit, vnitech the soule to God, engendreth deuotion, recollecteth the stragling thoughts: and I dare affirme, without Prayer we cannot be saued: for the mercy of God is applied vnto vs that seeke it by a faithfull prayer. O sacred Prayer, the grace of graces! What worme of the earth is worthy to take thee vnder the roose of his mouth, to declare halfe thine excellencies? with thee I liue, without thee I dye; with thee, I am strong and couragious; without thee, weake and strengthlesse; with thee, filled with all good; without thee, stuffed with all euill.

O diuine Spirit, that giuest thy seuen-gifts (if I may number thy graces that are numberlesse) that wee may know how to speake with thee; and seuen Petitions, that wee may know how to pray vnto thee:

Giue

Giue me the gift of wisdome,
whereby I may sanctifie thy
name; the gift of vnderstan-
ding, whereby I may search
the secrets of thy kingdome;
the gift of counsell, whereby
I may doe thy will on earth, as
it is done in heauen; the gift of
knowledge, that I may know
how to seeke the daily food of
my soule; the gift of pietie,
that I may forgive them that
offend me, as I desire forgive-
nesse at thy hand; the gift of
fortitude, that I faint not in
temptation; and the gift of
feare, that I may auoyde all
euill.

Bb2

CHAP.

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strag-
are af-
e can-
mercy
ys that
prayer.
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mouth,
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stuffed
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e num-
y know
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ce may
o these:
Giue

CHAP. 30.

*Praise and Thankesgiuing
ioyned with Prayer: how to bee
done; for what. An Holocaust
to be daily offered.*

NExt after Prayer, follow
Praise and Thankesgi-
uing. There is a necessary co-
herence betweene them. As
Prayer is the sending out for
those things wee want: so
Thankesgiuing is for the re-
ceiuing those things we haue.
And as where the Philosopher
ends, there the Physician be-
ginnes: so where Prayer ends,
there Thankesgiuing begins.
This is cleare by the mouth of
God, and of the Apostle; by
the mouth of God: *"Call vpon
me in the day of trouble, so will
I deliuer thee: there is prayer;
and thou shalt glorifie me: there
is Thankesgiuing. So they go
toge-*

*Psal. 50. 15
In omni gy-
tium affli-
one præcipue
fut in hoc
textu appa-
ret) quatuor
consideran-
da: 1. afflus,
(inuoca-
me) 2. tem-
pus, (in die
tribulatio-
nis) 3. fru-
ctus (& cru-
am te) 4. fi-
nis, (& ho-
nificabis
me.)

together likewise in the Apostle: *I exhort therefore (saith he) that first of all, supplications, prayers, intercessions, and giuing of thanks be made for all men.* So necessary is this connexion, that our blessed Sauour would haue vs duely to remember it in our daily prayer: for after the seven petitions, there is added this clause: *For thine is the Kingdome, the power and the glory for euer.*

1 Tim. 2. 1.

Mat. 6. 13.

This poynt well considered, that euer after prayers, wee must adde praises, directeth vs in two Christian duties: First, that wee must be often and earnest in giuing praise and thanks vnto God. And as the first thing which wee aske in the Lords prayer, is to haue grace to glorifie Gods name: so the last thing we are to performe in the same prayer, is to ascribe all glory to the said sa-

cred name. Secondly, we see the manner how to be thankfull in attributing kingdome and power, and glory vnto God; his kingdome, that hee hath a soueraignetic ouer all his creatures, the right and interest belongeth to him, as he is Lord ouer all; the vse and benefite belongeth to vs as wee are his children by adoption; his power, that whatsoever wee receiue from him, it serueth for our good and comfort his glory; this the maine end to which we must referre all that we haue, crying, *Thou art worthy, O Lord, to receiue honour, and glory, and power.*

Reu. 4. 9.

As God onely is to be blessed for euer, so the people of God are to blesse him for euer: as for the lips of the leper, let them bee couered according to the Law. *For it becommeth the righteous to bee thankefull. Psal. 33. Aske not for*

Leu. 13. 45.

for what thou shouldest praise him: but rather aske for what thou shouldest not praise him, seeing thou oughtest to praise him for all things, yea for euill things, because *he turneth euil into good to them that loue him.* Rom. 8. 28. And when thou hast praised him what thou canst, it is not the thousandth part of that thou shouldest.

For good and euill should wee praise him, and ought to be thankfull, vlesse we deale with Gods blessings, as *Salomon* dealt with the brasse of the Temple, because it was so much, he weighed it not.

But the blessings of God are to be weighed blessing after blessing, and to be weighed to their full weight, if it were possible that our estimation of them may answer the true valuation of them. If you would know what these blessings are, where is the man

B b 4

that

*Vera est hac gratiarū re-
latio, cū hac
agamus vnde
Deus glorificari debe-
at, & hac
fugiamus à
quibus iam
facti sumus libe-
rati.* Chrys.

1 King. 7.
15. 16.

*O grauiores
saxo et plu-
bo, quos talis
amoris mag-
nitudine non
traheret sur-
sum ad Deū,
ex quo prius
traxit Deum
deorsum ad
homines!*

Phil. 4. 6.

that can giue the whole to-
tall? Of infinite, heare a few;
as, the reuealing the know-
ledge of God, the choosing
of his Church, the sending of
his Sonne, the giuing of his
Gospell, the forgiuing of
sinnes, the leading of a good
life, &c.

If I would speak Catalogue
wise, the Creed is the best di-
rection. Should I enter into so
huge a sea, admiration would
soone astonish mee, and make
me rather to suppress them in
silence, then expresse them by
halves: therefore casting them
vp all in one summe, wee will
be gratefull for them all, and
cry with the blessed Apostle:
*In all things let your requests be
made known to God, in giuing
of thanks. As in all things, so
in all times, day and night, are
we to sing praises to God. Let
vs imitate heerein the Nigh-
tingale, who because the day
suffi-*

sufficeth not to set forth the praise of her Creator, doeth passe over the night with continuall singing.

It hath bin the order of the Church, to begin & end their assemblies with Fraying, and Thanksgiuing: and no maruel; for of al sacrifices, this seemeth to be the most principal, as it is very well noted by one: for it was an exercise in Paradise, and it shall bee an exercise in heaven. Againe, this exercise shal continue when all others shall cease: for in heaven we shall not need the Word, nor Prayer, nor Sacraments, nor Discipline; but the praising of God shall not cease, being a peculiar exercise of the Saints and Angels of God in heaven.

Besides, to this exercise of praising God, all other exercises are directed: for why doe wee heare the word, but that

B b 5 feeling

Greenham

*Angolorum
perpetua oc-
cupatio est
nominis di-
uini celebra-
tio, huic An-
gelice eccle-
sia sese aggre-
gat, qui Deo
pro beneficijs
gratias pra-
stat.*

feeling increase of knowledge we may praise God? Why do we pray, but that hauing experience of Gods mercy, wee may more amply giue thanks vnto him? Why doe wee receiue the Sacraments, but that beeing rauished with sweete comforts by them, we might giue the greater glory to God for them?

Euery day that passeth our heads, wee are continually to charge our selues with two debts, although very different for diuers respects. The first debt is, for the innumerable benefits we receiued of God: The second is, for the innumerable sinnes we haue committed against God. The first is paid with Thankesgiuing; the second, with repentance. Both the one and the other must be duely tendred to God. But to touch the first debt of thanksgiving at this present, surely it
is

is an excellent sacrifice, and more acceptable to God, then when in prayer we begge for our selues: for in prayer wee principally seeke our owne benefite; in praises Gods glory; nay, in praises wee benefit our selues, as we glorifie God: for God willingly giueth vs what wee doe aske him, when hee seeth vs thankfull for that hee hath giuen vs.

That our thanksgiuing may be acceptable, it must be, from God, of God, to God. From God, as the efficient; Of God, as the materiall; To God, as the finall cause. *Dauid* ioynes these three requisites, in two verses: *Reioyce the soule of thy seruant.* There is the first. *For thou Lord art good and ready to forgine, and plenteous in mercie vnto all that call vpon thee.* There is the second. *Untrathce O Lord, doe not lift up thy soule.* There is the third. *Thou shalt not*

Psal. 86. 4. 5.

The

Psal. 116. 12.

Luk. 10. 27.

*Felix qui ad
sing. la dona
gratie redit
ad eum in
quo est pleni-
tudo gratia-
rum.*

*Vas es, sed
plenum es,
funde quod
habe; ut ac-
cipias quod
non habes:
funde amo-
rem seculi,
ut implearis
amore Dei.*

The Psalmist overcome with the multitude of Gods mercies asketh the question, *What shal I render unto the Lord for all his benefites towards thee?* No better answere can be giuen, then Christ himselfe giueth: *Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy strength, and with all thy minde.* It is good reason, that all we receiue from God, bee returned in praising God: for saith Bernard, Happy is hee, who at euery gift of grace, runneth to him, in whom is all fulnesse of grace.

Let vs therefore loue God, and praise him for all he hath done to our soules. Let not the least loue cleave to our owne hearts, nor the least praise to our owne fingers; but giue all (were it neuer so much) vnto God, that deserueth all. Loue is the blessed bond of perfe-
ction,

tion, & true badge of Christs Disciples. This loue is that flower that neuer shall fade, but flourish daily more and more; and be made more perfect in that place where faith and hope shall haue no office, but possesse for euer that which they haue long looked for with patience. Loue wee therefore the Lord our God. Beginne that in earth, which shall last for euer in heauen. Loue the Lord our God, which hath done, and will doe so much for our soules. Loue him with thy whole heart, because he giues vs a being; loue him with thy whole soule, because he giues vs a breathing; loue him with thy whole strength, because hee giueth vs senses and faculties; loue him with thy whole mind, because hee giues vs vnderstanding and affection.

*Cor nostrum
inardescat,
omnis crea-
tura vile-
scat, solus
Deus dulce-
scat.*

Sila. Little
Bart.

O let vs therefore bend our best
and most,

To magnifie thee, Lord, in all
thy heast.

And so contemplating all thy
goodnesse giuen,
With true content beginne on
earth our heauen.

Ephes. 5. 2.

August.

This is the Holocaust wee
must offer on the Altar of
Christs obedience; which, as
the Apostle saith, is a sweete
smelling savour vnto God. But
to shorten this poynt with a
Father; *Peccator est magnificetur ut vocet, &c.* Let the Lord
alwayes bee magnified in our
doings and sufferings. Ascribe
all to Gods glory, and mercy,
and nothing to our owne
deeds and deserts. Art thou
a sinner? let God bee magni-
fied, calling thee: dost thou
confesse thy sinne? let him bee
magnified in forgiuing thee.
Dost thou live well? let him
bee magnified in directing
thee.

thee; Doeſt thou continue
to the ende? Let him bee
magnified in glorifying thee.
Giue mee grace (O gracious
God!) that I may bende all
the force of my ſoule with thy
Saints and Angels, to call on
thee; with true repentant Sin-
ners to appeaſe thee; with
poore diſtreſſed wretches to
entreate thee; and with all
thy Creatures in Heauen and
Earth to ſerue thee; Sweete
Ieſu *Amen*; Sweete Ieſu
Amen.

CHAP. 31.

*Singing of Psalmes; praise
of it: Our affections to be tuned
according to the contents of
them; and sung at home and at
Church.*

NExt vnto praises and
thankſgiuing ſollowes
ſinging of Psalmes; becauſe
(as

*Cantus Psal-
morum, et si
v:ticinus,
doctrina, &
doctrina, &
hoc est, lau-
dationi, ha-
bet preces
permixtas
non raras :
proprie ta-
men ad pra-
dicationem
laudum Dei
spectat.
Deum autē
laudare &
quidem for-
mulis ē sacra
pagina de-
promptis, no-
mo queat ni-
mis, vel si
dies totos,
noctes totas
illi officio pi-
etatis impē-
derit.
Cassaubin
Baron. Ex-
ercit. 14. p. 2.
235.*

(as a famous Writer obser-
ueth) they are a peculiar kind
of praises. Excellent is that
Encomiasticall allowance, Ba-
fill the Great giueth on the
whole book of Psalmes, when
he calleth it a common treasu-
ry and rich storehouse of di-
uine Oracles : for whether we
respect the condition of
Christ, or of all Christians (to
which two heads all holy
Scriptures are chiefly refer-
red) the Psalmes are as a glasse
wherein may bee scene the
faces of both. The Psalter is
the Schoole of heauen, where
Christ that great Prophet of
the Church, performeth the
best and diuineſt partes of a
Doctor, and teacheth vs as
well in all the fundamentall
poynts of our faith, as in the
doctrine of his person and
office; partly by plaine and o-
pen Oracles and Prophecies;
and partly vnder types and fi-
gures

obser-
iar kind.
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and o-
hesies;
and fi-
gures

gures, vnder *Dauids* person
most chiefly reuealing the
mystery of his Deity and Hu-
manity; lively shadowing the
dispensation of his Propheti-
call, Sacerdotall, and Regall
office; and in a word, the
whole Oeconomy and busi-
nesse of our Redemption:
prescribing to the whole
Church and euery member
of the same formes of prayer
and thanksgiuing, confessi-
ons and protestations, which
all the faithfull doe make out
of that measure of grace that
is giuen them, that the wor-
ship of God may bee duly and
dayly performed.

The whole Booke of
Psalmes breathes such sweet
comforts to a troubled soule,
that no place in Gods booke
yeeldeth the like. For whe-
ther the sense of sinne tor-
ment the conscience; or the
terrors of Gods wrath asto-
nish

nish the minde; or the malice
of aduersaries plot mischief; or
the by-respects of false
friends procure stranges, or
Subiects rise against Princes,
or Princes rere against Sub-
iects, or warre waste, or peace
corrupt, or temptations vn-
dermine, or afflictions assault;
in a word, whatsoeuer ayleth
vs, the Psalmes afford present
comfort, and minister soue-
raigne salues to severall sores.
The Psalter is a Theater of a
religious soule; wherein hee
may behold the nature, will,
wisdome, power & goodnesse
of God; a Theater wherein he
may behold the workes of
God, both workes of iustice
and workes of mercy; the one
serues for our admonition, the
other for consolation; a The-
ater wherein hee may behold
the affections, endeauiours, stu-
dies, words and deedes both
of bad and good: By the bad
he

the malice
 mischief;
 of false
 genes, or
 Princes,
 inist Sub-
 , or peace
 tions vn-
 is assault;
 er ayleth
 d present
 er soue-
 rall sores.
 eater of a
 herein hee
 ure; will,
 goodnesse
 herein he
 orkes of
 of iustice
 ; the one
 tion, the
 ; a The-
 y behold
 ours, fin-
 des both
 y the bad
 he

hee learnes to reade a History;
 lest hee bee made a History;
 auoids their sinnes, and pre-
 uents their punishment: By
 the good hee learnes faith in
 God, loue to men, humility
 in prosperity, patience in ad-
 uersity, prayer in necessity,
 hope in extremity.

O blessed is that soule
 which thus walkes vp and
 downe this Theater of the
 Psalmes, and brings his specu-
 lation into conuersation, and
 continues therein till death
 stop his breath, and send his
 soule into the ioyes of Hea-
 uen.

And whereas the holy Spi-
 rit saw that mankinde is vnto
 vertue hardly drawne, and
 righteousnesse is the lesse ac-
 counted of, by reason of the
 pronenesse of our affections
 vnto that which delighteth;
 it pleaseth the wisdom of
 the same Spirit to borrow fro
 melody

melody that pleasure, which mingled with heavenly mysteries, causeth the smoothnesse and softnesse of that which toucheth the eare, to conuey (as it were by stealth) the treasure of good things into a mans minde. To this purpose were those harmonious tunes of the Psalmes deuised for vs; that they which are either in yeares but young, or touching perfection of vertue, as yet not growne to ripenesse, might when they think they sing, learne. O the wise conceit of that heavenly teacher, which hath by his skill found out a way, that doing those things wherein wee delight, we may also learne that wherein we doe profite!

Wee must take a delight in the house of God especially (and heerein I doe not exclude our owne priuate houses from these heavenly exercises

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Psalm

cises) to reade and sing the Psalmes of *David*. The plainest and most intelligible rehearfall of the Psalmes is misliked by some, because it is done by interlocution, and with a mutuall returne of sentences from side to side; but the cause wherefore wee inure the people together with their Minister, and not the Minister alone to reade them; is the manifold profit that lies hid in the Psalmes. What is there necessary for a man to know, which the Psalmes are not able to teach? There is no griefe of minde, disease of the soule, or crosse of the world, but the Psalmes of *David* giue a present comfort, and a comfortable remedy for it; and this is the cause why wee couet to make the Psalmes familiar to all, and why wee iterate the Psalmes oftener then any other,

ther part of the Scripture be-
sides.

In singing of Psalmes, our
affections should be answerable
to the subiect wee sing of.
If the Lord pipe; wee should
dance; if hee mourne, wee
should grieve; so conuersant
must wee bee in the Psalmes
of *David*, that wee should put
vpon vs the person of the in-
dited, and ioyne our selues
into the very midst of the bu-
sinesse then in hand. Without
this commendable medling,
in these holy hymmes, wee
shall reade them or sing them
without any affection or pro-
fit at all; for this is one maine
end why the Psalter is com-
posed with such variety and
vehemency of affections, that
the godly should haue them
to slide in their hearts, and
transforme their mindes into
the very habit and forme (if
it were possible) of the Prince-
ly

ly Psalmist, with a full purpose to doe whatsoeuer is bidden, or to auoyd whatsoeuer is forbidden; therefore that which thou singest with thy mouth, belieue in thy heart, and what thou belieuest in thine heart performe it indeede; for singing and hearing without doing and applying, is nothing worth. Euer tune wee our affections according to *Dauid's* affections, as if wee sing or reade a Psalme of repentance, such as are Psalme 6. 32. 51. 102. 143. &c: then consider wee stand in neede of repentance, and these Psalmes may bee fitly applyed vnto vs. If wee reade Psalmes of thanksgiving for the manifold mercies of God; let euery one call vnto mind what the Lord hath done for his soule and body, and praise him for it. If wee reade Psalmes of protestation, wherein *Dauid* made

Psal. 6.
Psal. 22.
Psal. 51.

made an Apology against his enemies; let vs examine our liues and consciences; whether wee can truly affirme the same of our selues. If wee reade Psalmes, wherein the Prophet is vehement, and prayes agaiust his aduersaries; let vs doe the same against the Kingdome of Sathan and enemies of our soules. If we reade Psalmes of consolation, let the troubled spirit dwell on this comfort, and learne out of *Dauids* practise, in many of his Psalmes; that if wee will sowe in teares, we shall reape in ioy: as in the 6. Psalm. 22. Psalm. 51. Psalm. Wherein the beginnings are full of feare, and the entry all of anguish, as it were within two fingers of despaire: but in the end you shall see nothing but ioy and assurance. From whom grew this? Was it because in the midst of his prayer some
good

good newes arrived which might allay his griefe? No; but thus; according as hee grew more and more seruent with God, his soule rising from vnder her burthen, stay-ed her selfe vpon his promises, and came forth with peace and resolution from the God of his saluation. So, though our hearts be so distressed, that they breath out nothing but deepe sighes and broken complaints; yet God, putting all our teares into his bottell, in his due time (an happy time for vs) wipes our eyes, cheares our hearts, and giues vs that peace of Conscience which passeth all vnderstanding.

But alas! this discouers the prophanesse of this present Age; whether they heare the worde, or reade it, or sing it, (a number of them) haue no vnderstanding, no feeling of their repēiāce, of the state of

Cc

their

Col. 3.16.

their soules, of their spirituall enemies, of Gods menaces, promises, or comforts; no change of Scriptures changeth their mindes, because they doe all in fashion, not in any affection. Contrariwise, when the musicke shall make more for edification then for delectation, and as Saint *Paul* speaketh, when we sing to the Lord in our hearts; this musicke sounds most sweetly, & sinkes most pleasantly into the eares of God himselfe. Therefore let vs continue this heauenly exercise both publicouely and priuately, let vs sing with a grace in our hearts; a grace, that our gesture be decent and reuerent; our tune acceptable and delectable; such as may be both vnderstood, and stirre vp our selues and others to glorifie God. As it must bee done with a grace, so it must bee done

done in the heart, seeing the heart is ready to be stolne away by vaine delights; let vs turne backe the current, and make it delight in the Lord. To this purpose gather all the parts of the Soule together, as so many Quiristers to sing out the praises of God: Doe that in earth, the Angells doe in Heauen; and which *David* biddes the soule, heart, and minde, and all that is within vs to to doe, namely to extoll Gods holy name. Looke not so much to a good voyce, as to a good heart; for though a man hath an ill voyce, if hee haue a good life, he is a sweet singer before the Lord. And for such as cannot reade the Psalmes, let them attend to those that sing nearest them, and ioyne their hearts to the others voyce, and so consent in the praising of God, and not to gaze abroad and tosse

*Oculus ele-
uatus expe-
ctat, manus
elevator po-
stulat.*

vp and downe sonde fancies
and rousing imaginations;
whereas eye, hand, heart and
all should be lift vp in prayers,
and praises.

But to dray towards an end,
for this point; let euery reli-
gious soule delight in the
Psalmes, comprehending such
spirituall wisdom in a con-
cise sinewed kinde of breuity,
displaying the light of the
Lords countenance vpon a
bruised and broken spirit;
let vs all delight in the
Psalmes of *Dauid*, as they did
in the primitiue time of that
golden Age, when happy
was that tongue that could
sound out *aliquid Dauidi-
cum*.

So nearely affianced was
Asenathus heart to *Dauids*
Harpe, that hee protested to
Marcellinus, hee was more
affected to *Dauids* Psalmes,
then to any Scripture besides:
and

and such a loue had *Austen* vnto them, that hee protests of himselfe; The harmonious melody of the Psalmes sung in the Church of God, did cause the teares to trickle from his eyes, proceeding from ioy wrought in his heart.

There is no wit so excellent; no Art so elegant; no tongue so eloquent; that can expresse the necessity, vilitie, and dignitie of the Booke of Psalmes; but because out of the mouthes of babes and sucklings GOD doth perfect his praise, it is better after the manner of Infants, to speake lispingly and defectiuely of this inestimable treasure, then altogether to holde our peace and say nothing; hoping God will so blesse this little deliuered in commendation of the Psalmes, that as burning

Nec mirum, nā de libro Psalmorum illud dici potest, quod Cicero de libro Crantoris, Est certe nō magnus, verum aureolus & ad verbum ediscendus libellus. Et vt Hierō. ad Rust. Hic liber nūquā de manibus recedat.

Col. 3. 16.
17.

coales, it may kindle our colde heartes (I pray GOD so it may) with hearty loue of these holy Songs; that with *Dauids* blessed man, wee may delight in the Law of the Lord. And to close vp all with the Apostle: *Let the Word of Christ dwell in you plenteously, in all Wisedome; teaching and admonishing your selues, in Psalmes, and Hymmes, and spirituall Songs; singing with a grace in your hearts to the Lord.*

CHAP.

CHAP. 32.

Fasting, companion of Prayer; the kinde, order, vse, necessity, utility.

AFTER prayer, praises and singing of Psalmes, followes fasting; for fasting is an inseparable companion of prayer, as appeares in many passages of sacred Scripture. And sit it is they should goe goe hand in hand; for fasting inflames prayer, and prayer sanctifies fasting; fasting without prayer is but a bodily exercise, and prayer without fasting but a dull sacrifice: for a full fild belly neither studieth or prayeth willingly. What wee are to thinke of fasting, and how it is profitable to the Church, and acceptible to God; in brieft, this is the summe.

Fasting is not to bee referred amongst the traditions of

Cc 4 men,

Mat. 17. 21.
1 Cor. 7. 5.
Mark 9. 29.
Acts 13. 2.

Plenus venter nec fastat nec precatur libenter.

men, or to bee abrogated as a ceremony of the Law, or to be taken for a part of Gods worship, but for a furtherance to the worship of God; and a good worke, if vsed in a good manner. For though fasting in it selfe being a thing indifferent (as eating or drinking are) is not to be tearmed a good worke; yet being applied and considered in relation to the right ends, and practised accordingly, is a worke allowed of God, and highly esteemed of all the seruants of God.

Fasting is either naturall or morall: naturall, prescribed by Physitions for health sake; morall, the practise of temperance in the right vse of Gods Creatures, and that in the whole course of our liues. Yet wee doe not confound temperance and fasting, as *Iovinian* did, for which *Hierome* condemnes

demnes him: for, eating with thankesgiuing, is a matter of ordinary sobriety and temperance; but abstinence is an extraordinary act of Christian mortification, and humiliation; and being rightly vsed, hath those effects, the other hath not; though neither meate, nor abstinence from meate, doth simply commend vs vnto God, Fasting being a thing not absolutely for it selfe, but onely respectiue to certaine ends, is to be iudged good.

Morall Fasting is either Politicall, or Religious. Politicall, when for ciuill considerations men abstaine from certaine meats, either to preserue the breed of cattell, or maintaine the calling of Fishermen. Religious, to tame the flesh, and also to giue a greater edge vnto our prayers, to testifie our dislike of sinne, and of

*Christi:anis.
li: et man: u-
cere quod
volunt cum
moderatione
cum benedi-
ctiōe, et cū
gratiarum
actiōe. Aug
in lib Hom
Hom. 45.*

Ieiunium orationem inuariat, mentem purgat, sensum subleuat, carnē spiritui subiecit, cor contritū facit, concupiscentia nebulas dissipat, libidiniū ardores extinguit, castitatis lumē accendit.

Chrylhom. 13. in. Mat.

our selues for sinne, to expresse our humiliation and dolour proceeding from the fearefull apprehension of Gods displeasure, to make it appeare wee take no pleasure in any thing till God be reconciled to vs; to amerce & punish our selues for our manifold abuses of Gods good creatures: and lastly, to shew, that in holy Meditations and contemplations, we taste this sweetnesse of that heauēly Manna, which maketh vs for a time to forbear to taste of any sweetnesse of corporall meats; thereby shewing the excellency of that spirituall life, which wee shall haue in heauen, without any of these outward nourishments, being filled with the happy fruition and vision of him that is the fountaine of life.

The religious Fast is likewise double; private, or public-like.

Acts 10. 33.
Heb. 4. 10.

like. Priuate, which one man doth keepe by himselfe, or his whole family with him: yea, if wee had no cause to fast in our owne particular, yet are we to fast for our friends and neighbours: for as prayer, so fasting is to be made one for another, as being members of that body whereof Christ is the head, reioicing with them that reioyce, and weeping with them that weepe.

Publike Fasting, which in time of the Law was ordained by God, or in the time of grace, appointed by the Magistrate, is either for the removing of some iudgement, which presently did lie vpon them; or for the preuenting of some perils which were approaching towards them; or for the obtaining some grace, which they saw wanting in them; or for the testifying of repentance, and humiliation of them.

Touch-

Touching that publike Fast of the Lent, wherein wee are charged to condemne the iudgement and practise of antiquitie; wee hold it may bee kept as a conuenient tradition of Antiquitie (dispensable by authoritie of the Church vpon due cōsiderations of times and persons) so that no false, nor superstitious opinions bee added. And we hold also, that not without great consideration, men make choice of this time of Lent, wherein to recount all their negligences, sinnes, and transgressions; and to prepare themselves by this solemne act of fasting, both for the better performance of their owne duties in those ensuing dayes of the ioyfull solēnitie of Christs resurrection; as also to obtaine at Gods hands the gracious acceptance of such as they offered vnto him to bee entred into his Covenant.

nant. For the manner was in the Primitiue Church, neuer to present any vnto Baptisme, vnlesse it were in case of necessitie and danger, but onely in the Feastes of Easter, and Pentecost:

And wheras the Romanists pretend to follow the ancient custome of fasting in these fourtie dayes, and to bee tyed vnto it; they retaine no^{*} shew of the ancient Fast, but make a meere mocke of God and man, as their own best friends are forced to confesse: besides their erronious opinions of Merit, and Satisfaction, and grosse superstition in the difference of meats.

Thus then wee doe not put downe the true and right vse, and exercise of fasting, but the mockery of it; and doe wish, that in the full establishment of the Churches, the ancient discipline of fasting, due con-

sider-

Synod. Ant.
us. Can. 18.
Leo Epist. 4.
ad vniuersos
episcopos per
Siciliam co-
stitutos, pro-
hibet bapti-
sare nisi an-
tium in festis
Paschatis et
Pentecostes,
nec permit-
tit in festo
Epiphaniæ,
licet ex die
Christus pu-
tetur bap-
tismus à Io-
hanne.

* Ieiunia no-
stra qua &
vniuersa
natiuitas, &
piscium va-
rietate car-
nis superant
delicias,

adcoq, cum
Deo ludere
videntur, dñ
pro intercep-
to qui ex o-
nis eritur ca-
lore, olēt flā-
mas, vini a-
stum, omīsq;
generis aro-
matum ignes
insarciunt
stomacho; ve-
teribus Chri-
stianis om-
nibus fuisse
non modo in-
cognita, sed
& intolerā-
biīa, adcoq;
abominanda
constat; vñ-
bra tantum
veri ieiunij
cernitur in
catholice ec-
clesiā Lind.
Panoplia
lib. 3. cap. 11

siderations had of times, and conditions of men, may be restored againe. If any of our Diuines seeme to dislike, that there should be any set Fast, as being Iewish; it is not the generall resolution of the reformed Churches, but the priuate opinion onely of some particular men, who were carried with heate against the Romish errours, and superstition in the set Fast, to dislike them wholly. Which aduisedly I see not how they could doe; and I am well assured, many of very great esteeme, doe allow and approoue the vse of them, as Doctor *Field* very well (euer like himselfe) speaketh in the third Booke of the Church, and cap. 19.

A worthy Diuine, a Diuine as great in note as in name, and no lesse in gifts, then in place; I meane the Bishop of London, in the 34. Lecture on
Ionas,

Jonas, most diuinely out of *Danids* practise, gradation-wise, obserueth the order of Repentance, and vse of Fasting: *But as for me* (saith the Prophet) *when they were sicke, my clothing was sackcloth: I humbled my soule with fasting; and my prayer returned into my owne bosome. I behaued my selfe as though he had been my friend or brother: I bowed downe beaui-ly, as one that mourneth for his mother.*

Psal. 35. 13.
14.

First, there must bee some misery, as the sicknesse of friends, maladies of our owne soules, or publike sores of the whole land. Secondly, vpon that misery ensueth an inward and hearty compassion, as a case that dearly affecteth vs. Thirdly, vpon that compassion, griefe, which mercy is neuer sundred from. Fourthly, vpon that griefe, a neglect of bodily duties; hauing nei-ther

ther leifure to fill it with meates and drinckes, nor care to trim it with ornaments. Fifely, vpon the neglect of the body, do the exercifes of the foule, Prayer, Meditation, Contemplation, & the like offer themfelues. Sixty, Prayer, with her other companions, at length come laden home with the fheaves of comfort and bliffe, from the plentifulleſt fields of Gods tenderelt compaffions.

Our Sauour Chriſt requirerh of all the godly, that when occaſion is miniſtred, they ſhould faſt either in publique or priuate: for if hee blamed the Pharifees for their bad manner of faſting, then much more will he blame them that faſt not at all, though neuer ſo iuſt occaſion bee giuen vnto them. For in this caſe it is not a thing indifferent, but neceſſary; for the want whereof, God doeth many times renew
and

and increase his iudgements,
as wee may see in the Pro-
phet.

Isai. 22. 12.
13. 14.

To draw to the shore, and
leauē a world of matter be-
hind me: If the authoritie of
the Lord should not compell
vs, yet his most certaine and
liberall promises should allure
vs to this heauenly exercise,
which if we doe not, what re-
maineth, but that such as will
not fast with the children of
God, must eate and drinke of
the furious wrath of God with
the wicked? they that wil not
weepe with the one, must
howle with the other: they
that will haue no part in the
obedience of the Commaun-
dement giuen hercof to both
the peoples, vnder the Law
and the Gospel, must haue no
part of the promises made to
any of them; according as the
Lord threatneth: *That who-
soeuer shall not afflict or humble
his*

Leu. 23. 29.

his soule with the rest, he wil destroy them from amongst his people.

Lord therefore in all humilitie wee powre out our soules before thee, and confesse how vnworthy we are of the least of thy benefits, and how worthy of the greatest of thy iudgments, and especially our heinous contempt of thy blessed word. Wee acknowledge the debt; cancell the Obligation. As wee haue multiplied our sinnes, so wee pray thee multiply thy mercies: and though our iniquities (by long continuance in them) haue gotten as it were a skarlet and purple dye, yet wash them (day and night wee entreate thee) wash them in the blood of thy deare Sonne, and make vs as white as snow in Salmon, enabling vs euery day more and more, to grow from faith to faith, and from strength to strength,

strength, till we be made perfect men in Christ Iesus, and arrive at that everlasting port of eternall felicitie.

CHAP. 33.

Sacraments : what , how many.

THE next exercise of our holy Religion, is to meditate on the Sacraments. Respect the use of the Sacraments, they serve as bonds of obedience vnto God; strict obligations to the comfortable intercourse of Christian charity; p[ro]uocations to godlinesse, preservations from sinne, memorials of the principall benefits of Christ. Respect the time of their institution, and thereby it appeareth, that God hath annexed them for euer to the new Testament, as other Rites

Sacramenta sunt signa nō naturalia, sed data & ea quidē designantia, ob signantia, prae bentia: designantia quidē quoties representant mysteria inuisibilia: ob signantia, quoties confirmant promiss. sionē gratiae: prae bentia deniq, quoties reuera prae betur id, quod signis figuratur.

Rites were before to the old. Respect our weaknesse, and they are warrants for the more securitie of our reliefe. Compare the receiuers of them, with such as receiues them not, they are markes of distinction, to separate Gods household from strangers: so that in all these respects the Sacraments are found to bee most necessary.

Baptismus est: vel corporis vel spiritus: De spirituali agit Augustinus cum ait; Hominem te edidit mater, at Christianum te edidit aqua & spiritus: Causa igitur hæc duo, aqua & spiritu dissocias: alterum ac. episti, alterum dum acceperis requiesce.

As all Sacraments are Couenants; and in Couenants there is a restipulation on both parties: so in Baptisme, God hath promised to receiue; Christ, to redeeme; the holy Ghost, to sanctifie: and we for our parts promise to belecue all this to bee true, and to repent for our sinnes. Therefore he that will assure himselfe of the benefits of Baptisme, must see and looke to it, he doe his endeuors to subdue his temptations, and belecue thg Gospel,

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pel, living in all answerable
sort, every day he breathes in
this world.

The Sacrament of Baptisme
is received but once, and that
is enough, beeing the Sacra-
ment of our initiation, and as
it were a matriculation into
the vniuersity of Gods church,
where Christ onely is taught
and learned. But the Sacra-
ment of the Lords Supper is
oft to be vsed; and the ofner
the better: for in it lieth hid
the authout and giuer of life:
In it is contained the food of
our soules, the strength of our
mindes, the comfort of our
consciences, and the scale of
our saluation. Wherefore
vsually more then once,
twise, or thrise in a yeare,
(which in the Primitive time
was wont to bee, *Pauis heb-
domadarum*, a weekly Bread)
let vs receiue it; let vs re-
ceiue oft to our comfort this
blessed

*Baptismus
non iteratur
quia est Chri-
stianismi na-
tinitas, se-
melq; tantū
nascimur:
Cena Domi-
ni iteratur,
quia educa-
tio est Chri-
stianismi, &
alimento sa-
pius iterato
vivimus.
Vbi Christus
ibi omnia,
Christus est
presens in
sacra Cena,
1. relatione,
quoad signa,
2. realiter,
quoad com-
municantes.*

Ritè communicatur tria necessaria :
 1. ut non habeat quod suum est, hoc est, peccatū:
 2. ut desit e-ret quod suū non est, hoc est, gratiam:
 3. ut renunciet omnibus rebus quæ Deo displiceant.
 Thaulerus.

blestèd Sacrament, and meditate to purpose of the manifold good that commeth thereby; the benefite will bee ours, the glory, Gods; the example, others, if thus wee receiue it: who seeing our forwardnesse in the seruice of God, will be drawn on to doe the like, and so glorifie our Father which is in heauen, which God graunt vs all to doe.

O wonderfull loue of our Lord Iesus Christ! stronger then the loue of *Jonathan* to *Dauid*: when these two deare friendes parted company, by reason of *Sauls* tyranny, *Jonathan* gaue *Dauid* his girdle and armour: hee had no better, and could giue no better; & so with many teares, and mutuall embracings, took leaue one of another. But our blessed Sauiour before hee withdrew his corporall presence from vs, witnessed his loue

loue towards vs, by the word he taught, by the miracles he wrought, by the teares he shed, by the prayers he made, comending vnto vs his peace, for our legacy; his Spirit, for our securitie; his flesh, for our meat; his blood, for our drink; his life for our redemption.

In lieu of these manifold mercies, let vs lift vp our voyces on high as *Elizeus* did to *Elijah*: *As the Lord liueth, and as my soule liueth, I will not leaue thee.* Where Christ is, the choien desire to be; in his word, they belecue him; in Baptisme, they put him on; in the Eucharist, they eat him; in the poore, they relieue him; in his life, they follow him; in his death, they trust in him; in his Temple, they glorifie him; on earth, they affect him; in heauen, they enioy him. *They will follow the Lambe wherefoeuer he goeth.*

CHAP.

Vnde illa
definitio
Dyonis. lib.
de diu. nom
*Amor est cir-
culus boni-
tatis, à bono
in bonum re-
uolutus per-
petuo.*

CHAP. 34.

Discipline of the Church. Obedience vnto it: parts; order in dispensation of it.

FROM the Sacraments of the Church, wee come to the Discipline of the Church. They that liue within the bosome of so famous and religious a Church, as the Church of England is, must not thinke it a matter arbitrary and indifferent, at our pleasure to yeeld or not to yeeld obedience vnto such Lawes, so substantially and profitably made and receiued. Is it a small offence to despise the Church of God? *My sonne,* (saith the wisest King ouer the people of God) *keepe thy fathers commande-ment, and forget not thy mothers instruction; binde them both alwayes about thine heart, Prov. 6.20.*

*Obedientia
nostra huic
disciplina
debita, ap-
paret ex of-
ficio & fi-
ne Discipli-
nae: Officium
est prae ter a-
lia corrigere
fratres pec-
cantes, & si
ad solam cor-
rectione non
responderant,
penitentia*

It

It doeth not stand with the dutie we owe to our heavenly Father, to bee disobedient to the ordinances of the Church our tender mother. Let vs not say, we keepe the commandment of the one, when wee breake the law of the other: for vnlesse wee obserue both, wee obey neither. And what doth let, but that we may obserue both, when they are not repugnant the one to the other, as we may iustly affirme it, of the Discipline of the Church of England?

This Discipline is of three sorts; the first belongs to life, and manners, consisting in priuate admonition, and correction. Christ speaketh hereof: *If thy brother trespass against thee, goe and tell him his fault betwene thee and him alone. If he heare thee, thou hast wounne thy brother; but if hee heare thee not, take yet with thee*

*vinculis, in-
flar ferarū,
quæ alia
ratione non
possunt da-
mari, ligare;
et postquam
respuerint,
soluere, inq̃
Ecclesiæ cor-
pus denno
recipere. Fi-
nis uerò est,
salus fratris,
adificatio
Ecclesiæ, gla-
ria Dei. Il-
lud certum
est, ministe-
rium ipsum
Verbi et Sa-
cramentorū
diu purè cu-
stodiri sine
disciplina
non posse:
Zanch. Ep.
li. 1. pa. 168.
Mat. 18. 15.
16. 17.*

one or two, that by the mouth of two or three witnessess, every word may be confirmed. And if he refuse to heare them, tell it vnto the Church: and if hee refuse to heare the Church also, let him bee vnto thee as an heathen man and a Publican.

The second appertaines to Excommunication, and publicke repentance, consisting in binding those that haue grievously offended; or in loosing of them that haue truly repented. Christ likewise speaketh thereof: *Whatsoever you binde on earth, shall be bound in heauen; and whatsoever you shall loose on earth, shall bee loosed in heauen, Math. 18. 18.*

The third concerneth Ecclesiasticall Ceremonies. The Apostle toucheth it: *Let all things bee done honestly, and by order.*

Concerning priuate admonition and correction, he that will

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will doe good this way, must haue Fidelitie, Courage, Discretion, Patience: Fidelity, not to beare with; courage, to reprove them; discretion, to reprove them well; patience, to abide the leasure of amendment, making much of good beginnings, and putting vp many repulses, bearing with many weakneses, still hoping, still soliciting, as knowing that those who haue been long vsed to fetters, cannot but halt awhile when they are taken off.

Concerning Excommunication, there be three degrees hereof: The first is a restraint, whereby the sinner is forbidden to partake of the Lords Supper. The second is called, *Excommunicatio maior*, whereby the grosse offender is cast out of the Church, yet vpo his repentance, he may be restored againe. The third is called *A-*

Mat. 5. 24.

2 Thes. 3.
14. 15.

D d 2 *nathema*

1 Cor. 16.

22.

In admoni-
tionibus do-
minetur a-
mor non a-
maret.

Non propter
males bonos
deseramus,
sed propter
bonos malos
sufferamus.
August.

nathemamaranatha, when the Church (all hope being cast a- way) deliuereth vp a notori- ous sinner to the iudgement of God.

When instruction will not serue, admonition must take place; when neither, Excom- munication must proceed. This must be done, *Magis morum quam nummorum causa*, More for manners then for money sake. Yet there is a moderati- on, and patience to bee vsed herein. Moderation, before the censure of the Church, a- gainst any be dencounced. Pa- tience likewise: where excom- munication cannot bee duely executed, (whether it bee by the corruption of Superiors, or stubbornnes of the people) the defect of Discipline is to bee supplied with sedulitie of tea- ching and preaching; and not to thinke there can bee no Church, (as the Anabaptists haue

haue done) where there is no excommunication ; who for euery small imperfection , as the Pelagians before them, cast men out of their societie, denying they are or can bee of the Church, in whom the least imperfection is found. For this is all one , as to thinke there can be no Body, where there is no member cut off.

But I conclude this censure of the Church, with a sentence of a Father; That with mercifull affection they should dislike, reprocue, and correct, as much as in them lieth , what they finde to be amisse: what they cannot amend, that they should patiently endure and suffer, and in louing sort to bewaile and lament, till either God heere in this world, correct and amend it; or otherwise, in that great harvest in the end of the world , plucke vp all tares , and comming

Imperfectio in terra morientium, perfectio in terra uiuentium: nā tria sunt loca, calum, terra, infernus, & habent singula habitatores suos: Cælum solos bonos, Infernus solos malos; Terra solos mixtos.

** Aug. lib. 3. cap. 2. aduers. Par.*

with his fanne in his hand,
purge the wheate from the
chaffe.

Concerning Ecclesiasticall
Ceremonies: all Ceremonies
are not dead and departed,
but the Law of Ceremonies,
and the Iewish. And as the
Schoole-men say very well of
them: The Law of *Moses* in
the old Testament was mor-
tall; that is, it might be chan-
ged; in the primitiue Church
of the new Testament, it was
dead, but not yet buried; but
to bee buried with honour:
now it is deadly, and cannot
without sinne bee raised vp
from the dead. Ceremonies
of Order & decency remaine
still in the Church. The Spouse
of Christ hath beene euer clo-
thed with her owne rites; and
as apparell, so Religion hath
her fashions variable, accor-
ding to times and places; the
necessity therof *T.C.* himsele
layeth

*Ceremonia
quasi sic
unusquisque
Putat Aug.
alicubi Cere-
monias di-
ctas esse,
quasi care-
monias, à
carendo, quia
res sunt qui-
bus ecclesie
minime ca-
rere possunt.
T.C. lib. 3.
pag. 171.*

layeth downe. The doctrine and discipline of the Church (saith hee) as the weightiest things, ought especially to be looked vnto: but the ceremonies, as mynt and cummin, ought not to bee neglected.

Excellent is that Rule Saint *Austen* giues; In those Ceremonies that wholsome rule is to bee kept: Those things that are not against faith, nor against good manners, and haue something in them to the exhortation of a better life, wheresoeuer we see them ordained; let vs not onely not improue them, but also by praising & imitating of them, follow after them.

Touching the iarres amongst vs in matters circumstantiall, not substantiall; albeit some like hedgehogges, (as *Plinie* reporteth) who being laden with nuts and fruits,

*In omnibus
spectatur a-
dificatio pub-
lica Ecclesie,
& scandalo-
rum vitatio:
ut infirmi
non offendā-
tur, alieni ab
Ecclesia lu-
crifiant, &
qui intus
sunt ad pie-
tatem adifi-
centur.
Par. Coll.
Theol.*

Quietē magis quā vindictam procreemus, & veritatem magis quā victoriam queramus.

Memores essent refractarij spiritus inscriptionis illius in Platonis sigillo, Facilius est mouere quietā, quā quietare multa.

if the least filbeard fall off, will sling downe all the rest in a pettish humour, and beate the ground with anger, with their bristles: So these nice and ouerwise nouellists, will leaue our Church, and remaine obstinate for trifles, things in themselves indifferent, though the Princes authority hath made them necessary. Yet this is our comfort, that our Church doctrinally proposeth to vs, what wee must imbrace and beleue; and the doctrine of the truth beleued and embraced by vs, really demonstrates that to bee the Church, in which so precious and sauing truthe are taught and professed. As for the turbulent and refractary spirits, let *Caluins* rule ouerrule them. All indifferent things are put to the disposition and ordaining of the Church; and there is

no

no essentiall, fundamentall or
materiall difference among
those of the reformed Religi-
on, whose confessions of faith
are published to the view of
the world; howsoever the
prepcipitate heate, ignorant
mistaking, and inconsiderate
writing of some particular
men, and the diuersity of ce-
remonies, rites, and obserua-
tions, make shew of a greater
diuision then indeede there
is. It is most vndoubtedly
cleare and euident, if we bee
not wilfully blinded, that this
alteration of things in our
times was a reformation, and
not (as our Aduersaries blas-
phemously traduce it) an he-
reticall innouation. But to
knit vp all in a word or two;
Let no man leaue off the cor-
recting of his friende and
neighbour, because hee think-
eth that by so doing hee may
displease him. He is no friend

to himselfe that endures not the reproofe of a friend; after hee hath considered of the matter, hee shall perceiue a good worke is done, because that oftentimes the counsell which they giue vs is more worth then the money which they lend vs.

¶ A certaine man of Athens, asking *Plato* wherein hee should shew his friendship vnto him, answered; Thou shalt aduise mee of all I shall speake amisse, and helpe mee in all I shall doe amisse; because the duty I require of my friend, is that hee shall helpe mee to bee vertuous, and hinder mee from being vicious O diuine sentence worthy of a Christian! If an Heathen could say so much by the light of nature; what a shame is it for a Christian to learne a point of grace in the Schoole of nature. Learne doe I say?
Nay,

Nay, refuse to learne what Nature or Scripture can teach them: but reprove they will the reprovour, maintaine the error, and continue therein to their dying day.

This worke of reprovuing is properly a worke belonging to the high Commissioners of the eternall God: If the Minister haue a Commission to redeeme the soule, and rectifie our steppes, (and this is done by the word and discipline) then it is the hearers duty to heare the worde of God cheerefully, and to submit themselves to the Churches censures willingly; to haue our sinnes discovered, and our corruptions ransacked, that vpon the sight and sense of them wee may come to hearty repentance, and haue our soules saued in the day of the Lord. Sinne (saith *Isaiah*) is a partition wall betweene

Iob 33.24.

Isai. 59.2.

Lam. 3. 44.

Zeph. 2. 1.

*Sancti ma-
gis humili-
antur de vir-
tutibus quas
non habent,
quam quod
gloriantur
de virtuti-
bus quas ha-
bent. Beda.*

tweene vs and our God. Sinne (saith *Jeremy*) *is a cloudbetweene our prayers and Gods presence.* Sin is that, that shuts vs out of the Kingdome of Heauen, and so many finnes as a man committeth, so many bolts and barres hee maketh to exclude himselfe from the glory of the Saints. The consideration heereof, should moue euery one to take a narrow view and as the Prophet speaketh well, to search himselfe, and to sanne all the chaffe that lyeth within him; to consider what hee is by originall sinne, what by actual, and know that euery sinne doth barre vs out of the kingdome of Heauen.

This must bee a motiue to induce euery one of vs: First to humble our selues for the vices wee haue, and the vertues wee haue not; praying vnto God for the pardon of the

the one, and increase of the other. Secondly, to purpose & endeavour by Gods grace to leaue our finnes, we formerly delighted in, and walke euer after in newnes and holines of life; every one hauing a care one of another, and to reprove his brother when hee offendeth; but with this intent and purpose, that either hee may be amended, or others feared from offending in the like. Let all our admonitions bee stamped with the marke and character of loue; yet not to loue so much the person, as to slacke our zeale against the sinne; nor so zealous against the sinne, as wee forget our loue to the person. But this brotherly admonition is cleane out of date, such a *Caine*-like disposition there is in the world. There are many sinners, but few reprobours. Infuse zeale (O Lord) into the Ministers

Ministers breasts, that they may with all alacrity, charity, and grauity, so carry themselves in this thanklesse office of reproofing, that they feare not the faces of men, or lookes of the greatest. Thy name (O Lord) is blasphemed, thine honour reproched, and violence as it were offered to Heauen it selfe by whole volleys of blasphemies and other execrable impieties; yet where is the man that will pleade thy cause, or call sinne by his name? There is no Baptist to reprove *Herod* for incest: No *Nathan* to touch *Dauid* for adultery: No *Peter* to taxe *Ananias* and *Saphira* for lying: Therefore raise vp (thou great and mighty God) such instruments of thy glory and mens saluation, that will freely tell Iudah of her sinne and Israel of her transgressions. And to this liberty

erty of speech, let them
adde loue and compassion; if
neither preuaile in our priuate
dealings, let the Church take
the matter in her hand, & by
punishing wilfull & refractary
sinners, iudge and reuenge
thy cause: that so sinne by one
meanes or other, may cease to
reigne amongst vs; and her
Kingdome falling (Lord let it
fall euery day more and more)
thy Kingdome of Grace may
rule in the house of Iacob,
and to the ends of the earth.
Amen (sweete Lord) *A-*
men.

CHAP.

CHAP. 35.

Collection for the poore, urged by Precept, Reason, Example.

THe last exercise is Collection for the Poore; this was a Saboth dayes exercise: But it may bee said, that gathering for the Poore is a matter of indifferency in regard of any set time, and may be done another day, as well as vpon the Lords day. To this, I answere, that *Paul* commands the Corinthians to doe it, as hee had ordayned in the Church of Galatia, and that was on the Lords day; whereby hee makes it to bee an Apostolical iniunction, therefore necessary. Very necessary is that care which is taken in procuring reliefe for the poore, and it is an excellent ornament of the Minister if he can say with
Saint

Saint Paul; Warning onely that we should remember the poore, which thing I was also forward to doe. Luther speaks admirable well touching this poynt; *Post predicationem Evangelii, reliqua cura Pastoris est, &c.* Next to the preaching of the Gospell, the rest of the Ministers care is to bee mindfull of the poore; for where a Church is, there must needs bee poore, which oftentimes are the disciples of the Gospell, according to that of our Sauour, *The Poore receive the Gospell.*

And seing Pastors are, or should bee Patrons and Protectors for the poore; giue mee leave (having no other Almes but *Peters* to bestow vpon them) to plead the case *in vsum pauperum*. If otherwise, the Minister bee well able to giue, hee must giue; and as one saith, he must as well dare

Gal. 2. 10.

Moses precipit filiis Israel, ut vti offerant oleum Domino, ut luceat nobile in tabernaculo, sic ministri Ecclesie hortentur fideles, ut in Ecclesie tabernaculo misericordiae oleum accendant.

*Qui alios ad
bene operan-
dum excitat,
ad bene agē-
dum seipsum
ligat.*

*Beneficentia
ex benivolē-
tia manare
debet, affectus
tuus nomen
imponit ope-
ri tuo. Amb.
li. 1. cap. 30.*

dare asfari; for Ministers are called à ministrando, to shew there is required both exhibition with the hand, and exhortation with the tongue; which Saint Gregory noteth when he saith He that excitech others in well doing, doth binde himselfe to doe the like, lest hee incurre the censure of Cato: Turpe est doctori, &c. It is a shamefull thing in the Teacher, if his deedes reprove his doctrine; as it was in the Priest and Levite, who could shew others the way, yet themselves shunned the way when they should haue compassioned the wounded man. That our almes may bee acceptable vnto God, three things are chiefly required: First, that we giue with a cheerefull heart; for the Lord loveth a cheerefull giuer. Secondly, that we giue liberally; for he that soweth plentifully shall reape

reape plentifully. Thirdly, that wee giue without hypocrisie, and vaine glory; for they that giue to bee seene of men, haue their reward heere on earth.

Most excellently that Euangelicall Prophet laid open in one short sentence foure requisites in almes deedes. *Deale thy Bread* (saith hee) *to the hungry*, *Esay 58. 7.* Heere may wee see; First, how wee must giue. Secôdly, to whom. Thirdly, what. Fourthly, of what. First, how. Deale after a wise manner: giue not all, as the lauisher; nor keepe all, as the miser: but giue those things that are to bee giuen; and keepe those things that are to be kept, as the liberall. Secondly, to whom? To the hungry soule, not to the full and lazy: for the one hath no neede of meate, the other more neede of worke. For euery

Da ergo pauperi, ut des tibi: quia quicquid pauperi dederis tu habebis: quod pauperi non dederis habebit alter.
Chrys.

"} #
"} #

ps. 112. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

every one is to live as neere as hee can, of the sweat of his owne browes. Thirdly, what bread? Expedient, refreshing, fit for an Almes. Fourthly, of what? Thy bread, gotten by thine owne hand, and within the compasse of a good conscience.

If you will learne that *Eleemosynary* Art, the gainfullst Art on the earth, take example of rich *Booz*, when he releev'd poore *Ruth*; *Booz* seeing her gleane in the field after the Reapers, hee did not looke that *Ruth* should aske of him either bread or water; but beholding her necessity to bee great, offered reliefe of his owne accord: *When thou art athirst* (saith hee) *goe unto the vessels, and drinke of that which the young men haue drawne.* So if thou bee rich and well able to giue, stay not so long to open thy purse, till the

*Visa mouent
maximè.*

*Fides habet
vim attra-
ctiuam, cha-
ritas verò
egressiuam,
Ruth. 2.*

the poore doe open their
mouthes, but giue before
they craue; for although the
tongue be silent, his necessity
speaketh, especially if hee bee
such a poore Householder
that cannot begge for shame:
yea hee had rather dye then
begge, as an Italian did not
many yeares since heere in
England; who (though hee
had many Gentlemen very
beneficiall vnto him for his
learning and witty conceits)
rather then he would make his
wants knowne, dyed for hun-
ger, and left this writing be-
hinde him on a deske in his
study: *Hesperes in medio ami-
corum*; Alas, I perish in the
midst of my friendes, It was
his owne fault not his friends
to dye for hunger; rather then
hee would aske reliefe. Such
shamefastnesse couereth ma-
ny a poore mans face, that hee
had rather dye then begge.

True

True mercy hath an open hand, and conceives as much or more pittie by seeing their wants, as by hearing their plaints. She doth not adiourne and put off her good deedes till another time, or rate the poore with an vnkinde word; Packe hence and worke for thy living; but if she can giue shee doth giue, and shewes her selfe cheerefull when she cannot bee liberall; and God crowneth the goodnes within where hee sees not good deedes without.

Againe, *Booz* gaue not niggardly but liberally; for hee refreshed her with victuals, till the haruest was ended: so all rich men ought to be liberall according to that measure God hath blessed them withall. As the haruest is great in spirituall things, and laborers few: so the haruest is great in temporall things, and the labour-

an open
as much
ing their
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e word;
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nd God
s with-
good

ot nig-
or hee
actuals,
ed: so
e libe-
measure
with-
eat in
borers
great
d the
abou-

labourers as few: because as ignorant people are the harvest of learned men; so the poorest sort are the harvest of rich men; therefore as we are to lay out our talent of knowledge to the benefite of the one; so they are to lay out their talent of bounty to the behoofe of the other. As rich men are the object of enuy; so poore men are the object of mercy, and all mercy is either in giving or forgiuing; if wee practise the first, God will performe the second.

Wee haue a notable President of this bountifull dealing in *Zachens*. *Dimidium bonorum meorum, do pauperibus*: Halfe of my goods (saith hee, *Luk. 19. 8.*) I giue to the poore. Euery word in this sentence yeelds a lesson of Charity. First he saith, halfe: The Baptist would haue him that had two coats (*Lu. 3. 11*) to

Regula aurea dirigen
cor, as, opus:
cor, Estote
miseri-
cor-des: as, Non
iudicare: o-
pus, Date.
Dan. 4. 24.

Donum, do-
nans, recipi-
ens, tria ne-
cessaria in e-
leemosyna.
Donum com-
mendat duo,
quantitas,
Dimidium;
qualitas, bo-
norum: Do-
nantem duo,
fidelitas, me-
orum; libe-

ualitas, do:
Recipientem
describunt
duo, egestas
& plurali-
tas; egestas
in significa-
to, pluralitas
in consigni-
cato huius
nominis,
pauperibus
 Luke 19. 8.

2 Cor. 9. 6.
Nō dixit qui
dat, sed qui
seminat, ut
ad retribu-
tionē species
messisq; re-
corderis, &
discas quod
plura recipi-
as quā das:
neq; dixit
largiter me-
ter, sed in
benedictioni-
bus, quod il-
lo multo ma-
ius. Chryl.
 in hom. 19.
 in 2. Cor.

to giue one: wherefore that equality, where the plenty of some supplyeth the scarcity of other some, is Christian and not Anabaptisticall; and that inequality, where some doe surfet and others doe hunger, is not Christian but diuellish. This liberall parting of halfe that wee haue, taxeth the miserable neereressie of those that weigh out a dramme of charity for a pound of pover-ty, whereas the Apostle saith; (what couetous Churle doth belieue it?) *Hee which soweth sparingly, shall reape sparingly; and hee which soweth bountifully, shall reape bountifully.*

In this distribution, equall are the mindes of the faithfull, though vnequall their meanes: for the workes of Charity are not measured by the greatnesse of the giust, but by the goodnesse of the

the

the heart. And, *The Lord
loveth a cheerefull giver.*

*Dat bene, dicit multum; qui dat
cum munere vultum.*

Let the rich bee liberall, in
giuing that hee hath, and the
poore willing to giue that he
hath not; nay, (saith Saint
Austen) the poore mans
almes is more to bee esteemed
then the rich mans; for the
rich man giueth, relying vpon
his abundance; the poore
depending vpon Gods pre-
cept. If it were left as an ar-
bitrary matter, to giue, or not
to giue; many of the richer
sort would giue nothing at
all: As the Sunne moueth
slowest when it is highest in
the Zodiacke; so men are e-
uer slackest to giue that are
highest in estate: and as the
lighter ballance euer moun-
teth highest; so the meaner
sort are commonly taxed hea-
uiest, according to our Pro-

Ec uerbe,

uerbe: Deuce Ace, cannot;
Sife Sinke, will not; Quater
Trey he must pay.

If there bee a collection to
be made in the Church, there
must be some long Oration to
prepare them to so good a
worke; if pressed in particular,
they come in with vnrasona-
ble seising, great losses, small
dealing, houshold charges.
To be short, they are very in-
genious and full of inuention
to giue as little as may bee,
& that little as hardly drawne
from them, as a rib from their
side; iust of *Peters* minde,
when hee cryed to our Sau-
our: *Master pittie thy selfe;*
so they will pittie themselues
though they oppresse others.
Thus ones profit is anothers
disprofit.

Go to now yee rich men,
take heede and beware of
pinching and cruelty, and in-
treate the Lord to giue you
Chari-

*Vnius com-
pendium al-
terius dispen-
dium.*

Charity the true Character of a Christian; you are but Stewards to lay it out, you are not Lords to lay it vp; make you friends of the wicked Mammon while you haue time, for your time is not for euer, and perhaps it is not long: therefore heauen not your selues in this world; but lay vp your treasures in heauen, whither you can haue no direct and ready way, till you haue gotten the Moone vnder your feete, I meane this present euill world. You are in the body of the Church, as greater veines in the body of Man, which therefore doe abound with blood to giue supply of blood to the lesser veines: You are as the Sunne in the heauen, which shines not to it selfe but to the good and comfort of inferior Creatures: You are as fountaines in the earth, to flow abroad & water

Ec 3

the

*Para verbi
predicatio
est nota ve-
ra Ecclesie
in genere,
sed charitas
est nota veri
Christiani in
specie.*

*Via celi
pauper, per
quem veni-
tur ad patrē,
Incipe ergo
erogare, si nū
vū deuiare.*

*Meliori ma-
ior affectus,
indigentiori
maior effe-
ctus tribuen-
dus. Barn.*

the drye and barren grounds,
If *Dauid* for *Ionathans* sake re-
warded his sonne *Mephisto-
sheth*; what fauour ought we
to shew to our brethren for
Iesus sake? In euery place you
may finde some *Mephisto-
sheth* or other, some poore,
lame, and weake Christian:
Oh bee not weary in doing
good vnto them; goe for-
ward to wish well, and doe
well to the Saints for Christs
sake; and experience shall giue
you prooffe of the Lords loue
and blessing vpon your soules
and bodies, and all that you,
haue and vndertake. His
Saints shall loue you, his ser-
uants shall pray for you, that
you may finde mercy in that
great day; and when you
haue runne out your course,
and your iourney is at an end,
the LORD shall then
gather you to your Fa-
thers

rounds,
lake re-
phisto-
ght we
ren for
lace you
ephisto-
poore,
ristian:
a doing
oe for-
nd doe
Christ
all giue
ds loue
r soules
at you,
His
his ser-
a, that
in that
en you
course,
pend,
then
r Fa-
thers

thers departed in the faith
of Christ; and set on your
heads a Crowne of eternall
glory.

Secondly, *Zachens* saith
(*goods*;) this accuseth their
pride and delicacie that think
nothing good enough for
themselves, and the worst too
good for the poore. Such a
sorbid basenes haue many in
giuing their almes, that the
sowrest beere, the mouldiest
bread, the rottenest ragges,
are all they can spare for the
needies thirst, hunger, and na-
kednesse; and yet these men
are as laushing in their owne
expences, as pinching in the
poores necessities.

Will CHRIST allow
these accompts at the lat-
ter day, and dismisse them
with a *Quietus est*? Item
so much spent in feasting
and reuelling; so much in
attiring and priding, and so

Ee 3 much

O quā mul-
tum expen-
dunt in ina-
nibus, quā
parum in pa-
nibus.

much in lawing and quarrelling; so much in Chambering and wantoning; so much to robbe *Naboth* and spoyle the Leuite, and so at that fearefull day of audit they shall bee conuicted, no lesse for the abuse of Gods benefits, then for neglect of the Poore, and after conuiction, sent vnto condemnation: *Goe ye cursed into everlasting fire.*

*Terrēt me
badi ad si-
nistram cou-
stituti, non
quia repue-
runt sed quia
non paue-
rūt.*
Nazianz.

Tell mee O man, tell mee, to whom dost thou giue? to him that will restore it againe? What will thy belly restore? Corruption: What Vaine-glory? Enuy: What Couetousnesse? Care: What Prodigality? Beggery: What Enuy? Hell fire. These bee the debtors that will pay thee home with many pounds of paine; vnlesse the bookes bee crossed by him which paid that hee neuer tooke. Where

is

is the fruit of thy labors thou wretched worldling? Is it in heauen? It cannot bee there: for thou makest no prouision for that place, when thou liest on earth. Thy riches of iniquitie made no friends to receiue thee into those euerlasting mansions. For comfort in this world, where is it become? All the fruits of thy labour thou leauest to another, who is gladder of thy liuing, then of thy life, and more diligent to enter into thy coffers, then to interre thee in thy coffin. Oh that men would remember this before the cold graue hold their bodies, and hot hell burne their soules. For the one place is as sure as the other, and so shall they finde it, that liue and die in this cursed crime of couetousnesse, without any repentance. If you will not beleue mee, beleue the Apostle, whose terrible

E c 4

sen-

Quomodo hoc fit? Textus nō habet, Pauperes vos recipiāt: sed simpliciter, ut cum defeceritis recipiāt vos. Ecquis recipient? Pater, Filius, ac Spiritus sanctus, qui nos recipient in aeterna tabernacula: non quia liberalitas est receptionis causa, ac meritū, sed quia est eius nota ac signū: non quia est mediū per quod recipiemur, sed quia est testimonium secundū quod recipiemur, Ren. Clau. Theo

1 Cor. 6. 10.

My

Eccles 34.

Isai 61. 8.
Ex rapina
holocaustis.Zachrus fa-
tetur, hoc est,
pietatis: re-
stituit, hoc

sentence stands as a brandished sword at the gate of heauen, to driue worldly men fro enioying the least ioyes therein. *No conetons* (saith this chosen vessell) *shall inherite the kingdom of God.* Thirdly, *Zachens* saith (*my*;) this condemneth those that giue none of their owne, which the Wise man iustly reproveth: *He that sacrificeth a thing wrongfully gotten, his offering is ridiculous, and the gifts of the vniust men are not accepted.*

Many do *Peter* robbe, that they may *Paul* roabe; and with some vniustly deale, that to others they may reach a liberall doale. This is to sacrifice a child in the sight of his father; a sacrifice the Lord abhorreth with the deepest disdain.

Fourthly, *Zachens* saith, *I gine.* This checketh those that pesse off wel doing till to mor-

row.

rowe, as the niggard in the *Proverbs*, or adiourne it till the day of his death (as many men doe) wheras death is our *Consummation est*, a full pause and period when no man can worke any farther.

I am perswaded, more is giuen by the dying, then by the liuing; and therefore the poore would bee the better prouided for, if more rich were taken out of the world; and the rich should haue a good turne by it (who fearing they should want before they doe die, if they bee taken away whiles they be rich, are so discharged of that feare.)

The funerall beneficence of those who giue little or nothing at all their life long, (far be it from me to speak against the laudable custome of bequeathing goods to godly v-les) the liberality I say, of those men, that are so hard-hearted

*est equalita-
tis: dabit hoc
est, charitas*

*Iudicium
Dei est, ut in
eo, in quo
quis d. liquit
puniatur, ut
semper indi-
geat qui sem-
per indigen-
tiam timeat.
Pet. Rauen.
in serm.*

*Diuitia qua-
si de vitis.
Nomen idem
vitis diui-
tibus datum.*

*Id ipsum quod
benigni tri-
bueris, Deo
tribuitur,
quia homo.
Dei simila-
c. r. l. a. l. t.*

in their liues, & open-handed at their deathes, is vsually no free and gratuitall, but a formall and extorted gift. Formall, in doing as others doe. Extorted, to stop the cry of an accusing conscience for so many wrongs done vnto others: for commonly, where is much wealth, there is much wrong. *Vitia* and *diuitia* are so neere allyed, they seldom go asunder.

The vitall Beneficence, is that which is acceptable to God, and comfortable to man. Acceptable to God; the Lord hath giuen the poore a bill of his hand, to receiue that right which is due to himselfe in these words: *Whatsoeuer men do to one of these little ones, they doe it to mee.* Comfortable to man, whiles they giue testimony of an vnfaigned faith in Gods prouidence, and vndoubted loue to the brethren.

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A testimony, they trust in the
living God, and not in vncer-
taine riches: a testimony of a
good conscience, that feedes
of well doing: it is the fruite
of righteousness, and euer
bringeth forth peace and ioy;
in these three stands the be-
ginning of eternall life. And
that which is not the least
comfort, they haue the bene-
fite of poore mens prayers,
which otherwise they would
want. Admit their prayers
whom thou hast relieved, bee
not acceptable to God; yet as
Abels blood did cry for ven-
geance against *Cain*: so the
almes-deedes themselves shal
goe vp-into the presence of
God for *Cornelius* & *etes*.

We are charged in the Go-
spel, to carry lights in our
hands. Funerall beneficence
carries it behinde our backs;
and when the light of life is
burnt to the socket, many
there

*Claude ele-
mosynam in
suum paupe-
ria, & ipse
orabit pro te*

*Lumen ante
porta, per
quod bona
opera facta
in hac vita
intelliguntur,
ne lumen post*

post te feras,
 expectans
 illud tempus
 in quo post
 obitum tuū
 multi paupe-
 res ex substi-
 tia tua indu-
 entur. Mors
 vitam sequi-
 tur, & ita
 ut viveris
 morieris: pri-
 usquam ergo
 vita tua fi-
 niatur, hæc
 lumina bo-
 norū operum
 tuorum co-
 nstentur:
 ante te eant,
 ut videas
 relictæ de-
 ita in sequa-
 ris. Sic in
 locum.

there be that offer the snuffe;
 and doe ye thinke such a stin-
 king sacrifice is fit for the
 Lords nostrills, and that the
 Lord will accept the reffuse of
 our table, when wee haue
 crammed our selues, and acted
 such sinnes?

Riches are not giuen of God
 to be instruments of madding
 and franticke desires; nor coa-
 ches, to draw the owners to
 sinfull pleasures; nor suell, to
 feed the fire of lust and intem-
 perance; but rather amidst the
 heape of riches, should shine
 out our modesty, frugality, so-
 brietie, charitie, and pietie to-
 wards God the giuer of all.
 It is not praise to bee rich in
 wealth of the world; but it is
 a glorious thing to bee rich in
 good workes, to doe good vn-
 to all, or to as many as we can,
 and from our daily allowance,
 euer to lay somewhat aside, to
 relecue those that haue need
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The Christians Taske.

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of a helping hand.

Xenophon speaketh with good consideration, that wee haue *Oculos, manus, pedes binos, ut coniuncti se adiuuent, non impediunt*: Eyes, hands, and feet, two of each, that ioyning and ioyned together, one may be an helpe to the other. *Sic decet fratres,* ab aliis xenege, et iu-
parit, et adiacet iung. So becommeth it brethren to haue hands, eyes and feet, one for an other. As the man that was blind carried the lame man on his backe, and so lent him his legs; the lame man guided the blinde man, and so lent him his eyes.

Renowned was the Primitiue Church, for this excellent vertue of charitie. The Christians in those daies, some gaue all their substance, some part of it to relieue the poore, whether strangers, or of their own countrey.

It cannot bee spoken, how
much

*Hoc nempe
ab homine
requiritur,
ut proficiat
fieri potest
multis, si mi-
nus, paucis:
similis, pro-
ximis: si mi-
nus sibi. Sen-
de vit. beat.*

Euseb. lib. 4.
de vita
Const.

much *Constantine* the Empe-
ror distributed to poore hous-
holders, orphanes, and wi-
dowes.

Euagrius.

By the bountie of *Iustinian*,
many hospitals were built and
erected.

Hieron. in
Ep. ad Heli.

Exuperius (a worthy Bishop)
in the time of a famine, sold
all the vessels of the Temple,
and laid out the money to re-
fresh many a hungry soule.

Greg. epist.
29.

Paschasius, another Bishop,
sent a great masse of money
to feed the poore that shamed
to begge.

Camd. in
Brit. in Cō.
Lincoln.

Amongst these reuerend re-
nowned Bishops, I may not
forget our late worthy Arch-
bishop *Whitgift*, who in his life
was a peerelesse Prelate for pi-
etic and learning in our dayes;
in his death verified that
which *Ambrose* spake of *The-
odosius*, I loued the man, who
when he was to be loosed out
of his body, was more trou-
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bled for the safetie of the Church, then for the recovery of his owne health. This good man was so good to the poore, that the French Leiger Embassador in England, called *Boys Sisi*, enquiring what workes the Arch-bishop had published, (for that he would willingly reade his Bookes, whom in conference he found so graue, godly, & iudicious.) When it was answered, That hee onely published certaine Bookes in the English tongue (although it bee very well knowen to many who were neere vnto him, that hee left diuers learned Treatises in written hand well worthy the printing) and that it was ther-vpon incidently told the Embassador, that he had founded an Hospitall, and a Schoole, he vsed these words: *Profecto Hospitale, ad subleuandam paupertatem, & Schola, ad instru-*
endam

Ambrosij
dictum de
Theodosio.
*Dilexi virū
qui cū de
corpore sol-
ueretur, ma-
gis de Eccle-
sie salute,
quam de cor-
poris sui in-
columitate
argebatur.*

Sir George
Paule Kn.
in the life
of Archbi-
shop Whit-
gift.

Zozomen
lib.6.ca.16.

*Sacra sacris
tradenda, non
secularibus.*

*endami inuentutem, sunt optimi
libri, quos Archiepiscopus con-
scribere potuit.* Truly, an Hospi-
tall to sustaine the poore, and
a Schoole to traine vp youth,
are the worthiest bookes that
an Arch-bishoppe could set
forth.

The Galilæans (as *Julian*
the *Apostata* called the Chri-
stians) did not only maintaine
their owne poore Countrey-
men, but many strangers be-
sides.

And this is most memora-
ble, and commendable of our
first predecessors in the Chri-
stian faith, that when the re-
uenues of the Church were
enlarged, and the fidelitie of
the disposers of them suspe-
cted; it was enacted by Law,
That Ecclesiasticall goods
should bee diuided into foure
parts: one whereof was as-
signed to the Ministers of the
Church; a second, to the poore
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brethren ; a third, to repayre holy houses; a fourth, to needy strangers. The Canons and Decrees are to be seen touching this matter. And so to the poore, two parts were due ; if this would not serue, they added a third, detracting it from the reparations of the church, that the poore, the liuing temples of the euerliuing God, might be sufficiently comforted.

Alas, alas, how doe we degenerate from the ancient pietie of those pious dayes ! The care of the poore is for the most part vtterly neglected, that of two portions in times past giuen to the poore, there is nothing now left. The third portion proper to Ministers, is so cut and curtailed, that if *Paul* were now on the earth, hee would not commaund Church-men to bee giuen to hospitalitie, vnlesse they had
unde,

*Illud erat
tempus offe-
rendi, hoc,
auferendi.*

vnde, that they might doe it *abundē*, as many would, if their meanes were answerable to mindes: but now there is not so much left (in a number of places, and some of the greatest charge) as to relieue their owne household, much lesse their poore neighbours.

If the wages of the labourer, the poore labourer, may not remaine with a man, but hee must haue it truely payed him, or else God will bee angry, and the teares and sighes of his family at home, of wife and childrē, ascend into Gods sight, complain of the wrong, and crie for punishment: O what will the detaining and withholding of the right of the Church, the wages of the Minister, whereby Gods seruice is basely performed, and his glory greatly blemished, doe, and worke against such withholders!

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If wee knew what a soule were, & what saluation meant, would we thus vse the men of God, that bring such heavenly treasures to the sonnes of men. It is a German prouerb, would it were Englands practise, That wee must bow our knees to the tree that giues vs a shade. How then should we regard and reward the Embassadors of Christ, that giue vs shade and refreshing out of the groue of Gods word, against the burning heate of concupiscence, temptation, and persecution?

And as for the fourth part of the Churches goods, which was appointed to builde and repaire Churches and Chapels: this part is likewise kept back; and so all the foure parts are shared in a maner amongst them that haue least right to them: but they prosper thereafter.

Truely

Truely, it is fearefull to see mens backwardnesse to doe any good for the Church. Were God without an house, till they built one, that wil not vphold one already built, it would be long. How can they say, they desire his dwelling among them, and his presence to their comfort? No, no, they are farre from feeling the true vse of Church-meetings, that thus hardly, or not at all, are drawn to any contributions for them. Marke the state of our times, and see if we haue not many *Tobiabs*, and *Elisabths* among vs, who dealing together in all vnrighteousnesse, conuey the portions of the Levites by little and little from the Church, that all may come to ruine and vtter confusion in time. They must haue the tithe Corne, and Glebe land, peraduenture the house also for a Dairy; and their co-
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fin *Eliaſib* the Miniſter there,
ſhall haue the title Geefe, and
Egges at Eaſter.

They would haue vs to feed
the flocke, and they will not
let vs eate of the milke; but
their owne breasts runne ouer
with milke, and their bones
are ful of marrow. They would
haue vs to plant the vineyard,
and not to taſte of the fruite;
but they will be drunke with
the grapes thereof. They
would haue vs neuer to be out
of the Temple, and not to en-
ioy the offerings; but they
muſt licke vp the oyle of the
Temple.

Thus their couetouſneſſe,
their intollerable couetouſ-
neſſe robbes both poore and
Prieſt, curs away the wings of
Charitie, and filleth this land
with Idolatry. *Quid niſi vota
ſuperſunt*; There is no hope
left for reformation: there-
fore our onely refuge is prayer
and

*Quis vende-
mituit vi-
neam quam
iſe non con-
ſenerit? Eo-
rū ſunt fr-
ctus, quorū
ſuerunt la-
bores. Baſil.*

and supplication.

But I end this poynt with a sweete deuout Father of our Church (Bishop *Babington*, late Bishop of Worcester;) O Lord, O Lord, in mercy forgive the sinnes of the land, and the iniquitie of thy people, deseruing iustly the losse of thy word, and sweet libertie of their consciences; and yet, yet shew fauour: for thy mercies sake raise vp workemen that are able to feede thy people as they ought, and either cōuert or confound these Church-robbers, that fauour nothing but their own gaine; that taking thus daily away the rewards of knowledge, endeaueur the death of thousands thousands of soules, which thou hast created.

Stirre vp *Nehemias* thy faithfull seruant, to redresse this sinne, and to settle things carnall; as shall bee fit to them
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that sowe spirituall, that God
be not mocked. So wee that
be thy people, & sheep of thy
pasture, shall giue thee praise
for euer for so great a mercy.
Amen. Amen.

CHAP. 36.

*A generall Exhortation to
Meditation.*

THe Apostles Exhortation
doeth best fit this Medi-
tation. *If you then bee risen
with Christ, seeke those things
which are aboue, where Christ
sitteth on the right hand of God.
Set your affection on things a-
boue, not on things on the earth.*

Col. 3. 1. 2.

Hee speakes conditionally
that hee might excite vs to a
diligent triall of our selues, if
wee be in the faith, or no. We
must looke well vnto it; by
this, by this precious faith a-
lone

*Vixi, et quē
dederas cur-
sum mihi,
Christe per-
egi:
Vixi dū vo-
lui, volui dū
Christe vole-
bas.*

*Inueni por-
tū, mors pec-
catūm, fa-
cesse, &c.*

lone (O that the world would see the necessitie of faith, and vse all meanes to attaine it) wee are made partakers of Christs blessed merits and benefites; in assurance whereof, when all lyes a bleeding, and those two great friends are parting asunder, wee may crie on our death-beds:

*I'ane liu'd and done the course
my Saniour gave me:*

*Liue whilst I would, and would
whilst he would haue me.*

*Vau't sinne and death, I'ane
found the port shall saue me.*

Secondly, the Apostle speaks in this conditionall tearme, *If you be risen with Christ, &c.* to shewe a reall testification of our communion with Christ: because, if any man bee truly risen with Christ, the same seeketh and thinketh on the things aboue. Learne therefore in this world to be aboue the world; and as you beare a
body

body about you, so let the soule flie vp as a bird to the holy and happy hill of eternitie. And as the beames of the Sunne, though they touch the earth, and giue life to these lower creatures, yet are still in the body of the Sunne, from whence they are darted: so the soule, though it dwel and bee confined (as *Philo* speaketh) either within the filme of the braine; or in the heart of these our bodies, and conuerseth with the senses: yet *Heret origini sua* (saith *Seneca*) it still aspieth vpward, and there will haue her being, whence she hath her beginning.

Though the faithfull be in the world, they are not of the world, but are like pearles in a puddle: They keepe their vertue still, much more performing that by the light of grace, which *Anacharsis* did by the glimpse of nature; who

Ff

being

*P̄y tanquā
margarita
in cūno.*

being at Athens, (as *Erasmus* writeth) in which citie it was an exceeding hard thing to be a good man: *Nihil tamen de sua severitate remisit*: He diminished nothing from his gravitie: so the righteous doe much lesse impaire any thing in their goodnes, by dwelling in places of badnesse.

The gate-house, and out-rooms of a Noble mans palace, are no way befeeming his children to sit in; for there lyes the dung, and the soilage, hogges, horses, and hounds, groomes and inferiour persons are there conuersant, and abiding to giue attendance on brute beasts, and base offices. But sonnes so highly descended, of celestiall noblenesse, the first borne, whose names are registred in heaven; and whose soules (being infants of light) receiue their lustre and brightnesse from

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from the Sunne of righteousness; such generous and glorious personages as these are in very deed, passe by in haste those homely houses, and vile senting places, and goe on till they come to the palace it selfe, and there doe abide as in their own proper dwelling. What is this world else, but as it were certaine out-houses, and the suburbs of that illustrious citie of heauen? What is this world else, but a place full of all kinde of filthinesse, saouring worse before the pure presense of God, then a dead carrion that lieth in the ditch, can smell in the nostrils of man? The sonnes of God take no delight to sojourne herein, *but growne, earnestly desiring to be cloathed upon with a house which is from heauen.*

O soule, as yet thou hast an house; but know for a certain-tie, within a while (it may bee

Ff 2

this

*Tolerabilior
est canis pu-
tridus factus
coram homi-
nibus, quam
anima pec-
catoris factus
coram Deo.
Hug. lib. de
bon. consc.
2 Cor. 5. 2.*

this night before to morrow)
 this thine house will fall; and
 vlesse thou before hand pro-
 uide thee an other, thou shalt
 be exposed to the wind, raine,
 and cold, which none is able
 to endure. But happy and
 thrice happy is that soule
 which can say: *We know, that*
if our earthly house of this ta-
bernacle bee destroyed, we haue
a building of God.

As for these earthly things
 here present, they are transuo-
 ry shadows, vanishing vapors,
 and riuinous walles; we are en-
 tred into a iourney, where our
 house stands prepared for vs; a
 house wee shall euer enioy,
 without any paying fine or in-
 come. Our tabernacle on
 earth is such a sojourniing
 place, *ut tellum habeat, non fun-*
damentum, saith Bernard. It hath
 a couering, but not a foundati-
 on: to warne vs, that howsoe-
 uer in this life we haue aboue

vs the protection of God as a
couert for the storme and the
raine, yet beneath there is no
foundation, whereon we may
seate and settle our selues, but
with *Abraham, Isaac and Ia-
cob*, we are to looke for that
Citie which is aboue, hauing
both a roose, and a foundati-
on: the foundation is the sta-
bilitie of eternall blessednesse;
the roose, is the consummati-
on, and perfection of the
same. Our bodies wherein our
soules doe dwell, are earthly
tabernacles, whose foundati-
on is in the dust; euey storme
of trouble doeth impugne it;
euey pang of sicknesse doeth
weaken it; subiect to feeble
frailties, and infinite casual-
ties. Such a tabernacle the
Lord of life dwelt in, that hee
might haue the more feeling
of our infirmities, and we the
more comfort of his mercies.
And as this tabernacle of

Elay 4.6.

*Quæ stabi-
litas in mû-
do instabili?
Quid enim
est totus mû-
dus nisi pun-
ctum, teste
Seneca? nisi
punctû pun-
cti, teste
Boethio?
imò verissi-
mè nihil est:
& si aliquid
est, mare
magnum &
spatiosum
malorû est.*

*Miser homo
quæ unus pu-
lex pungit,
quem una
sebricula
rapit, quem
una nox in-
sonnis fran-
git: quid fa-
ciat cum De-
us legiones et
exercitus
mittet?*

Christ was cast downe, by that
cruell and cursed death of the
crosse, and raised the third day
by his owne proper power: so
these bodies of ours shall be
cast downe by one death or
other; but they shal rise againe
by the power of Gods Spirit,
and stand vpon such founda-
tions as can neuer bee shaken;
an euermlasting tabernacle shal
wee haue in that holy hill of
Sion, whose Prince is Veritie,
whose Lawes are Charity, and
whose limits are Eternity,

*In earth what so delights, are
toyes in fine.*

*In heauen is the true good euer
during.*

*Leaue these same earthly things,
to earthly swine:*

*Reioyce in heauen, let things di-
uine be pleasing.*

The fore-sight of this ex-
change, that wee shall leaue
earth, for heauen; an house of
clay, for an house of glory,
should

*In terris
quacunque
placet sunt
omnia nuge.
In celo sunt
vera bona et
durantia
semper.
Terrenis igitur
terrena
hac linquite
porcis.
Laetetur ce-
lo, placeant
caelestia no-
bis.*

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should make vs wary to keepe
cleane our bodies, since these
must be changed, & be made
like to Christs glorious body.
When death hath folden this
earth in earthen sheetes, and
wasted the corps to dust and
ashes, the Lord shall say to the
graue, *Be opened*; that as hee
called the widowes sonne out
of the coffin; so will hee call
vs *ex cœmeterijs terra*, out of
the chambers of sleepe, and
bring vs to his owne glory.
Christians, when they depart
this life in faith, and in the co-
uenant, dead vnto nature, are
borne vnto glory; consumed
in earth, are consummated in
heauen.

The husbandman hath great
care for that corne which is for
his seed. Our bodies are the
seed of the resurrection. The
house-wife wil keepe fine and
sweet, those vessels which are
for the table: our bodies are

Ff 4

or

Luke 7. 14.

*Christiani
cũ discedunt
ex hac vita
in fide, et fœ-
dere, prius-
timũ cum mo-
riuntur: con-
sumantur
cũm consu-
mantur.*

Phil. 3. 8.

*Non est via
ad regnum
sine primi-
tius regni, nec
sperare po-
test caeleste
regnum cui
nec supra
propria me-
bra regnare
datur. Bern.*

or should hee vessels of holi-
nesse; the Temple of G O D
should hee kept cleane and
comely: our bodies are the
Temples of the holy Ghost;
therefore should be heedfully
looked vnto. And for matters
of this present world, for
which wee toyle and moyle
our selues to liue a short sea-
son, wee should with *Paul ac-
count them but losse for the ex-
cellencie of the knowledge of
Christ Iesus our Lord; for whom
wee must be content to suffer the
losse of all things, and count
them but doun, that wee may
winne Christ.* Walke we should
from vertue to vertue (forfa-
king our selues, and all the
wide world) till wee come to
those many mansions in our
Fathers house.

By Predestination, Christs
blessed merites, and the holy
Ministry, hee made vs fit for
that mansion; but by his glori-
fication,

ficati
prepa
when
taken
say as
earth
shall
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fication and intercession, hee prepared that mansion for vs; wherein, when once we haue taken a reall possession, we may say as *David* once said of the earthly Ierusalem: *Our feste shall stand in thy gates, O Ierusalem.* O heavenly Ierusalem, thou art our rest for euer, here will we dwell; for wee haue a delight heerein. Wee are to looke higher then the earth, & set our hearts on the things aboue the clouds, as the Apostle puts vs in minde: *Our conuersation is in heauen, from whence also we looke for the Saviour, euen the LORD Iesus Christ, who shal change our vile body, that it may bee fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto himselfe.* Our conuersation then must be in heauen, and the life of this conuersation is hope; by the which

Phil. 1. 22. 2.

Phil. 3. 20.
21.

wee looke for a Sauour, euen the Lord Iesus Christ; and the ground of this hope, is faith, by which wee are assured that hee shall change our vile bodies, and make them like to his glorious body: like in qualitie, though not in equalitie.

The reason of this faith, is his power, by which hee is able to subdue all things vnto himselfe; so that if wee acknowledge (which of necessity wee must acknowledge) the power of him who is able to subdue all things vnto himself, we cannot but beleue the resurrection of the body; the whole reason of this act, is in the power of the agent. If we beleue the resurrection of the body, we cannot but look for the comming of our Sauour Christ. If wee looke for the comming of our Sauour Christ, wee cannot but haue

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In the meane time, wee are to prepare our selues for this day of the Lord; following the aduice of him that was so neare and deare vnto Christ: *Labour not (saith hee) for the meate which perisbeth, but for that meate which endureth vnto euerlasting life, which the Sonne of man shall giue vnto you.* He doeth not forbid men to labour for those things that pertaine to this temporall life, but admonisheth to preferre those things that belong to eternall life. It is a negatiue which doth not simply deny, but by way of comparison. So when he said to *Martha: Martha, thou carest, and art troubled about many things, but one thing is needfull:* He doth not condemne *Martha* her diligence in receiuing of him; or the office of ciuilitie which is to bee shewen to strangers: for it is com-

John.6.27.

Luke 10.41.
42.

Gen. 18.

commended in *Abraham*, and prescribed vnto vs; but he teacheth her, shee ought not so to bee occupied about these outward complements of humanitie, that in the meane time shee neglect that maine duetie of Christianitie which her sister *Mary* attended vnto. So then the drift of that comparative speech, is to preferre heavenly things before earthly.

By meat in this text our Sauour vnderstandeth any thing in generall, whether earthly or heavenly riches, pleasure, or glory; or Christ, and all the treasures of grace inclosed within Him. And marke I beseech you, he doth not say, *Labour* for that meat which endureth to euerlasting life: but first, *Labour not for the meate which perisheth*: signifying heereby, hee would first haue our minds and cogitations

*Hoc 172^o
nostrum; reliqua que
sunt huius
vite, puer-
ga. Tols. de
consensu
Euangelist.*

tations to bee loosed from earth, before they can be fixed in heauen. For there is no tree that hath taken such deepe roote in the ground, as our mindes haue done in the things of this life: and therefore suffer the words of exhortation at the hands of a Father, *Te admoceo, &c.* I admonish thee, that these delights of the world be not taken for great and true good things; & that thou wouldst belecue, these earthly things are not only deceitful, because doubtfull; but also ensnaring, because pleasing. Whereas contrariwise, if wee would consider what great things are promised in heauen, all things below would seeme base, worthless, vnworthy our seeking: for they are either *fumus*, or *funis*, a vanitie or vexation, as the Preacher saith: *Nuga*, and *delirium*, a folly and madnes,

Eccles 3.15.

as *Nazianzen*; a shadow, ora dreame, as *Chrysostome*; yea lesse then both; *nothing and nothing worth*, as *Plato*. Yet who can bring men to value them thus, when they minde so earthly things, as if they were made all of earth, and had nothing to doe with heauen, nor the things of heauen?

Not vnlike they are the *Ostridge*, that seemes to haue the wings of an *Eagle*, yet neuer flies vp: so they seeme to haue the soule of a man, but not the thoughts of a man that should soare aloft to the heauens, from whence it had her beginning.

We see the vapors to ascend on high, the plants to shoote vp on high, the trees to budde out on high, the surges of the sea to mount on high, the nature of the fire, to rise on high; onely miserable man groweth down-

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downeward, and is brought lowe, by reason of the fraile feeble flesh, which is but earth, commeth from earth, liueth on earth, and returneth to earth. Mans soule (saith that great Philosopher, which spake rather like a Diuine thē a Heathen) is *Alata*; take heed it bee not *frustra alata*, who hauing wings like a bird, neuer flies into the aire among birds, but keepes belowe amongst beasts. And as a bird, if she haue her wings intangled with bird-lime, shee may stay on the earth, but cannot flie vp on high: so the men of this world, hauing the wings of their soule, the mind and the will, hindered by the bird-lime of earthly things, in vaine doe they heare, *Sursum corda*, lift vp your hearts: they pray vnto God, heare the word, receiue the Sacraments, and performe other duties of reli-

Plato.

*Vitium mū-
do fruimur
Dea. Aug.*

*Expiratio
terrenorum
aspiratio di-
uinorum.*

Mat. 6. 33.

gion, but without any affecti-
on; they doe not relish the
things of God: for where
their treasure is, their heart is
also. The corruptible body
presseth downe the soule, the
earthly tabernacle weigheth
downe the minde, that it can-
not looke vp to heauen. It is
a great perversity to vse things
that are to be enioyed, and to
enioy things that are to bee
vsed. This is to make the
Creator a creature, and the
creature a creator. Wherefore
first of all, dehortations must
bee made, to leaue the world,
and all perishing pelse, that
plungeth many a man into the
pit of perdition; and then ex-
hortations wil do some good,
to seeke the kingdome of hea-
uen, and the righteousnesse
thereof.

*Salomon saith not amisse,
Two things haue I required of
thee: remooue farre from me va-
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ties; give me not pouertie nor riches. But *Dauid* saith better: One thing haue I desired of the *L O R D*, that I will require, euen that I may dwell in the house of the *L O R D*, and to visite his Temple. When this blessed day shall appeare (oh that it were this present day) it will put that Song of triumph into my mouth, after so hard a battell I haue endured:

*My wishes end I haue attained,
All good enough my life hath gaine:*

A Citizen of Heauen I am decreed:

Thus all my wishes I exceed.

Let this then be our *vnum petij*, the summe of all our desires, to thirst after the participation of grace in this life, and of glory in the next. No man can aspire as hee ought, to the future life, which doeth not contemne this present; neither can any contemne this present,

Pro. 30. 7. 8.

Psal. 17. 4.

August. in
Soliloq.

sent, which doeth not well know it; and the way truly to know it, is to remooue farre from vs the immoderate care and affection of it: for worldly goods being neare at hand, so dazle the mind, and distract the iudgement, that they can not intend that one thing, that is so necessary. They cannot, they will not be of Saint *Ausiens* minde, when he cried; I know nothing else, but to despise fraile and brittle things, and to require certaine and eternall.

But contrariwise, he that is possessed with the loue of heauenly things, can bee no more intangled in the base desires of this wretched world, then an high soaring Eagle in the small threedes of a Spiders webbe.

As for the moueable goods of the world, let mucke-minded men enioy them, as the
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sonnes of *Keturah* did enioy the goods of *Abraham*. But for that inheritance which is immoueable, let vs which are the children of promise as *Isaac* was, desire it aboue all things.

Profane professors, *Esa-*like preferre earthly commodities before heauenly comforts. But those whose hopes are of an higher eleuation, preferre heauenly comforts before earthly commodities. Eternitie of dayes, of blessed dayes, in that blissefull place of Gods owne residence, though prepared for vs before the foundation of the world, yet we must seek it before we can finde it.

Our present life is a point of time betweene two eternities, Election, and Glorification. Now the middle time betweene them both, we must in feare and trembling worke

ONE

*Hæc hereditas non imminuitur multitudi-
ne possessorum,
tanta singulis, quanta
vniuersis.*

Gen. 31. 10.

Dan. 9. 7.

Iob 9. 20.

Gen. 3.

Ier. 10. 9.

out our *saluation*; and catch hold in time of those golden linkes in the 8. to the *Romans*, *Vocation*, *Iustification*, *Sanctification*; and these will pull vs out of the dungeon of sinne, and draw vs vp to the heauen of heauens. Be it, eternall life is the gift of God, as the fruits of the earth; yet the Lord will haue mans labour employed, before he can vse them: so he will not bestow heauen, but vpon such as take paine to attaine it; yet notwithstanding the best of vs all in this case may say with *Iacob*, *I am not worthy of the least of thy benefites*; and with *Daniel*, *Righteousnesse belongeth only to thee*: And with *Iob*; *If I would iustifie my selfe, mine owne mouth shall condemne me*. If we consider with our selues, what we are of our selues, we shal plainly see wee are but dust and ashes by substance; beastes by know-

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knowledge; children of wrath by nature: and therefore what can be in vs to merit a place in Gods kingdome? neuerthelesse wee must not lay all vpon Christs shoulders, and doe nothing our selues, but we must liue and belecue as becometh good Christians. We cannot goe vnto that place of eternal rest in a soft easie downe-bed. but we must be carried vp in a fiery chariot: and therefore with all the intention of the heart, and contention of sinewes, are wee to strime for so glorious a place, and spacious a palace.

The tyrant *Hermocrates*, approaching neare vnto death, said to his sonne: Sonne, beare no man enuy; but doe that for which thou mayest be enuied. So say I vnto euery man now approaching to death, as al men doe from the very first howre we enter into this world: for death

Ephes.2.13.

Opus pietatis non est opus pulueris, sed pulueris.

Sir Tho.
Meore.

death borders vpon our birth,
and our cradle stands in our
grauē. Sinne not, blessed and
beloued Christians, sinne not,
but flie from it, as from the
face of a Serpent: Doe such
things as shall seale to your
soules, you shall bee eternally
saued. And as *Richard* the
third spake to his Nobles; We
be all men, wee be all Christi-
an men; this shall I leaue for
Preachers to tell you: and yet
I wot nere, whether any Prea-
chers wordes ought more to
moue you, then hee that is by
and by going to the place,
that they al preach of. I exhort
and require you, for the loue
that you haue euer borne to
mee; for the loue that euer I
haue borne to you; for the
loue our Lord beareth to vs
all, from this time forward, all
griefes being forgotten, each
of you loue other: So in like
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conditions of people endued with reason, and Christianity, to beare well in your mindes, these words of exhortation to the last time that ever you shal breathe in this world; as Christ loues you, and you loue Christ, and God the Father loues you in Christ; as the Spirit infuseth faith and all sauing graces into you; I beseech you by this thrise venerable name, and as you hope to haue your soules saued; I beseech you, loue one another; make your election sure. We must not, as one speaketh vpon the third Chapter to the *Colossians*, goe to the Vniuersitie of Election, before wee haue beene at the Grammar Schoole of Vocation and Sanctification: but first wee are to beginne belowe at our Sanctification, before wee can climbe to the toppe of Gods counsell, to know our Election.

T.C. on
Colos.

Let

Let vs therefore runne the race, to get the price; sow the seed, to reape the haruest; fight the battell, to weare the crowne. *Themistocles* was so prouoked with the noble victories of *Meltrades*, that hee could not take his rest for them: no more let vs give sleepe to our eyes, nor rest to our eye-lids, till it be giuen vs of God, to see those glorious triumphes in the kingdome of Heauen. Our spirit cannot dwell with the Lord in heauen, vnlesse his Spirit dwell in our hearts in earth: for Christ prepareth a place for none but for him that prepareth himselfe for that place. And, *Vnlesse our righteousness exceed the righteousness of the Scribes and Pharisees, wee cannot enter into the kingdome of Heauen.* ^{in pos} be two negatiues, which according to the propriety of the Greeke tongue, make a stronger

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stronger negation, serving as two bolts, to shut out all verball professors from the seate of Gods maiestie: and contrariwise, *Hee shall enter into the kingdom of heauen, which doth the will, of the Father which is in heauen.* Many shall cry in the last day, *Lord, Lord;* but shall be sent away with a *Nescio vos*, I know you not: But *Lord, Lord, Lord,* as one conceits it, is the true voyce of a Christian, as the other was of an hypocrite: the first signifieth an inhabitation of faith in the heart; the second, a confession of faith in the mouth; the third, a demonstration of faith in the hand. This is a cable that must not bee broken. Take heed, bee not deceiued; *As we sowe, so wee reape; if wee sowe to the flesh, of the flesh wee shall reape corruption; if we sowe to the Spirit, of the Spirit wee shall reape euerlasting life.* If we

Math. 7. 21.

Gal. 6. 8.

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bee Christians, and regard the State of our soules, crie vnto Christ, *Da nobis immortalitatem*: For hee hath the Key of Dauid, and openeth, and no man shutteth; and shutteth, and no man openeth.

Christ opened the gate of glory, when he liued on earth, and was obedient to the Father, euen vnto death, the death of the crosse: and so on Christs behalfe the gate was then open, and is now, and euer shall be to the end of the world: yet on our behalfe is required, that by the grace of God wee walke vnto the gate by the fruits of faith, as the Fathers did in the old Testament; *Bonorum virorum opus est, fide veterum viuere* (sayeth Constantine the Great;) a worthy sentence of so worthy an Emperour. But what, is the faith of the Ancients so much cōtrouersed in these our daies?

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The Papists hold, it is the faith which the Church of Rome confesseth, agreeable to the minds of the Pope and Cardinals, and warrantable by their Decrees and Councils: such a faith this is, that giues the saluation of soules to the merits of their owne works.

But what I pray you were the motives that drew the Lord to saue our soules, and free them from hell? Not our godlinesse; for we are all sinners; not our goodlinesse, for the image of God was defaced in vs; not our riches, for Sathan hath spoyled vs of the garment of righteousness, and cast vs out of Paradise; not our nobilitie, for earth we are, and to earth we shall: it was onely the mercy of God, that was the moouing cause of eternall life.

This is no other doctrine, then Antiquitie holdeth. It

*Non per in-
natam, sed
donatam in-
fusiōem salui
sumus. Aug.
Non infixa
sed infusa
gratia. Ber.*

is a generall tenet of reformed Churches, That the faith of the Ancients is a true confidence of heart, resting & relying on the promises of grace, which comes by Christ the Mediator. By this faith alone man layes hold on Christes righteousness, and consequently on saluation it selfe: For (saith Saint *Augustine*) we are saued, not by any righteousness we haue of our selues, but by that which is given vs of God. It is not an infixed, but an infused grace (saith *Bernard*) which makes vs happy for ever. For ever must wee stand to this faith, both in life and in death. It is such a faith that is grounded vpon the promise of God; watered by the blood of Christ; wrought, by the grace of the spirit; nourished by the vertue of the Sacraments, and ascertained by the fruites of Christianitie and

and obedience. Wee doe not teach with *Eunomius*, (as our aduersaries falsely charge vs) that if a man would imbrace his profession, hee should bee saued, though he continued without repentance and remorse in all manner of damnable wickednesse. And that others, (whom *Augustine* refuteth in his Booke, *De Fide & Operibus*,) were of opinion, That all Christians, how damnable soeuer they liue, holding the truth of Christian profession, may and shall bee saued. This they say, is the doctrine of the Protestants. If any of vs euer wrote, spake, or thought any such thing, let God forget euer to doe good vnto vs, and let our prayers be reiected from his presence: but if this be as vile a slander, as euer Satanist deuised, the Lord reward them that haue bene the authors and deuisers

De captiu.
Babilonica
cap. Eucha.

*Quod Lutherus ex
sacris Scripturis secun-
dum quid et
certo respo-
dit dicit,
Pontificij
cum fraude
maxima ac-
cipiunt sim-
pliciter.*

Fred. Balu.

*In clau-
Scriptura,
de varia ope-
rum predi-
catione tra-
ctat. 6. titu-
lo duplex, iu-
stitia & iu-
stificatio.*

of it, according to their works. But let vs see, doe they make no shew of prooffe? Doubtles they doe.

Luther (say they) pronounceth, that there is no way to haue accessse vnto God, to treat with him touching reconciliation into his fauour, but by faith; that God regardeth not workes; that a true Christian is so rich in faith, that he cannot perish though he would, nor how wickedly soeuer he liue, vnlesse hee refuse and cease to belecue.

For the clearing of these places of *Luther*, we must remember that which *Illyriens* hath fitly noted to this purpose: That there are two Courts of Gods Iudgements, and most righteous proceeding towards the sonnes of men; the one he calleth, *Forum Iustificationis*; the other, *Nona obedientia*; in the first, he

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hee saith God requireth perfect righteousness, fully answering that his law prescribeth; which being no where to bee found, but in Christ, no way apprehended but by faith; in this respect, and sitting in this Court of exact triall, hee regardeth no workes, vertues, or qualities, finding nothing of worth or worthy to bee respected; but looketh to our faith onely, and for Christ his sake onely, at the sole sute of faith only, forgiueth sinne and imputeth righteousness. Notwithstanding, because hee neuer saith to any sinner; *Thy sinnes are remitted*, but that he addeth, *Goe and sinne no more*; and that vpon perill of forfeiting the benefite receiued, and that *some worse thing should betide vnto him*: Therefore there is yet an other Court wherein he sitteth and giueth commaundement of

*Bona opera
in se sunt
pretiosissi-
ma, et (ut
Lutherus
loquitur) ci-
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præcepta
Spiritus sã-
cti effecta,
fructus fi-
dei, exerci-
tia pietatis,
obediencia
ac gratitu-
dinis Deo
debita:
quod autem
noxia &
perniciosa
sunt etiam
in negotio
salutis, id
ex acci-
dente
habent, vi-*

new obedience, and works of righteousness, though not requiring so strictly that perfection which formerly hee did, but accepting our weake endeavours and study of well doing. And in this sort it is, that he will iudge vs in the last day according to our works.

Thus then we see how that though faith bee neuer alone, yet in procuring vs acceptation with God, it is alone; and that though God regard none of our vertues, actions, and qualities, as being of no worth in the strictnesse of his iudgement; but reiect them as vn- pure and vncleane, and respect nothing but the humble suite and petition of faith, for the purpose of iustification: yet when we are iustified, hee requireth of vs new obedience, iudgeth vs according to it, and crowneth vs for it.

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with the wings of *another. I truly confesse it, & am thankful for it. Hee so clearely and soundly healeth that wound, wherwith they would wound vs through the sides of *Luther*; and so effectually washeth away that imputation, wherewith they would blurre our whole Profession, that I could not choose but tread in his steps, and repeate his owne words, that taught so sweetly both faith and obedience. And this which wee hold, is the generall current of the primitive Fathers.

The eleventh Chapter to the *Hebrewes*, is a plaine decision and determination of this maine controuersie betweene the Papists and vs; namely, what is the faith of the Ancients. The Apostle saith there, it is nothing else but a firme apprehension of the word of God, in assurance of which

G g 5 word,

inimam opinionem meriti, quam eis operari assignat, qui fiduciam in operibus suis collocant; et hoc ipso meritum Christi euacuat. Teste Paulo Gal. 2.21.

*D. Field.

word, they grounded their faith; in confidence of which faith, they laid hold on Christs merits; in the effectualnesse of which merits, their soules were saued.

The Apostle doth not barely affirme it, but prooves it by examples, that many holy men of God were saued by faith, before euer the Church of Rome was heard of. The faith of the Fathers was that which *Abel, Enoch, Noah, Abraham, Isaac, Iacob, Ioseph, Moses, and Ioshua* liued and dyed in. Keep wee therefore (treading in the steps of these holy and honorable Fathers) true faith, good consciences, and contrite spirits: This is the good way, walke therein, and you shall find rest to your soules: for it is his way that giues ease & refreshing to all wearied soules; this is the cleane way, wherein enters no vncleane persons, but

Ier. 6. 12.

Mat II. 28.

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but they that do the commandments of God, and haue interest in the tree of life.

Reu. 22. 14.
15.

This is the light way; for he that goeth heerein, shall not walke in darknesse: this is the safe way; for when the prince of the world commeth, hee hath nought in Christians, as he had in Christ. Feare therefore none of your enemies: for both Sathan and all his adherents shall be trode vnder your feet, when your sanctification shall be perfected, and your earthly period finished. Be of good comfort, Christ hath ouercome the world, Christ had not ouercome the world, if his members could haue overcome it. If the world bee overcome, wherefore yet doth the world vex the Church? Because (as *David* answeres) he will reigne in the midst of his enemies, and doeth tread downe Sathan vnder our feet: and

Iohn. 8. 12.

Iohn 14. 13
Rom. 8. 33.

Psal. 110.

Rom. 16.

and therefore Christ doth admonish vs, although the world raue and rage, wee need not feare to bee overcome of our enemies, whose endenours are vaine and frustrate, so long as we stand in the faith.

Christ endured the hardnesse of the battell, we enioy the sweetnesse of the victory: only repent and belecue, leaue the rest to the Lord, and all things shall happen vnto you, which God hath promised to the House of Israel; not an earthly Canaan, flowing with milke and honey; but an heavenly Canaan, euers flowing with ioy and immortality. O yee sonnes of *Adam*, this is your Countrey; O ye sheepe of Christ, this is your fold; O ye seduced Doues without an heart, this is your rest: let your soules faint and faile in expectation of this glorious place.

The Christians Taske.

685

O then my mind, on by
Thy mortall course apply,
Forgetting earthly mold,
The beauenly thrones behold.

The very Heathen can
teach vs this duty. *Anaxa-*
goras Clazomenius, a famous
Philosopher, demaunded (as
Lactantius reporteth) where-
fore hee was borne? answered;
Vt Cælum contempler, that
hee might contemplate on
Heauen. Required againe (as
Lactantius recordeth) wherefore
hee tooke not vpon him the
care and gouernment of his
Countrey, poynting to hea-
ueuen, replied; *Se diligentem*
illius curam habere, nihil aliud
spectare: Hee had a diligent
care of heauen, and beheld
nothing else.

Shal Heathen exceed Chri-
stians? I speake this to your
shame, as *Paul* spake in ano-
ther case. Blush you counter-
feit Christians (if there be any
shame

O mea mens
sursum
Mortalem
dirige cor-
susum.
Mens oblita
soli,
Suspice re-
na poli.

shame in your faces) that haue nothing but a wheaten soule, with the rich man in the Gospel; and care more for a full barne, then a good soule: or else of Cardinall *Bourbons* minde, That would not giue his part in Paris, for his part in Paradise. How long will ye loue vanity, and seeke after lyes, O ye sonnes of men, and make your heauen in earth, and shortly lose both heauen and earth! And therefore as *Naxianzen* summoned the soule of good *Constantine* to an heauy reckoning; for that he being a Christian, had nourished an enemy to Christ and Christianity: so I in the name of God, am bold to summon all Christians to a due consideration, that they nourish not the loue of the world in their heart, a common enemy to Christ, and all Christian conuersation;

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Oh bee of a better minde,
and seeke those things which
are above, where Christ sitteth
on the right hand of God. Any
vnderstanding heart wil iudge
heavenly things better then
earthly, and the life to come,
better then the life that is pre-
sent. So in our choise (howso-
euer we are eager of superflui-
ties) preferre wee things of
heauen before the things on
earth. What will it profite a
rich man that he hath, if hee
haue not God that giues all?
Oh, if wee would a little con-
sider what reward in heauen,
what torment in hell are pre-
pared for the good and the
badde: what wee owe vnto
God for so many benefits be-
stowed vpon vs; how much
wee doe for the health and
safety of the body: we would
not suffer our eyes to sleepe,
nor the temples of our head
to take any rest, till wee had
taken

*Quid enim
prodest diui-
ti quod ha-
bet, si Deum
qui omnia
dedit non
habet?*

taken some paine in the service of God; and saluation of our owne soules.

If *Dines* were now aliue, what would hee doe, what would he not doe to redeeme that time he lost vpon earth? If thou be of the same incorporation with *Dines*, thou shalt with *Dines* haue a participation in the same fiery tormēt. Let Had I wist, learne thee wisdoms beimes, to prevent that crying howling, and roaring that neuer shall haue ending.

If God hath given thee a soule and a body; if hee hath suffered thee so long in thy Sinne, in one and the selfe same Sinne; and called thee oft to repentance; if he hath not denied thee being his enemy, the light of the Sunne, and the dew of heauen; if hee hath given his Sonne to thee, and vouchsafed him to die for thee;

Cetera animales, ubi semel offenderint, cauent; non vulpes ad laqueum, lupus ad fenum, canis ad fulem, temere redibunt: solus homo ab eo in auium peccat serē in isdem.

thee; for vnto thee his vine (shortly the wo and tri much the gla this is as well thou cut and cut off if such triuiall rall life dergoe to com fit or p alotted houre seque God? and so good so de with

thee; seemes it a great matter vnto thee to labour a little in his vineyard? If this thy body (shortly to be made a prey for the wormes) thou so dressest and trimmest, and spendest so much golden time betweene the glasse and the combe; (for this is a vanitie of many men, as well as of most women.) if thou endurest thy flesh to bee cut and seared, yea a member cut off to preserve the whole; if such time thou wastest in triuiall things of this temporall life, and art content to vndergoe any trauell and danger to compasse the smallest profit or pleasure; shall no time be allotted, no day appointed, no houre in the day set apart and sequestred for the seruice of God? shall nothing bee done and suffered for the eternall good of the soule? of the soule so dearly purchased, euen with the precious blood of
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the Lord of life, Oh that *Jeremy* were here, to make more Bookes of Lamentations; and that *Davids* eyes could bee scene vpon earth to gush out whole riuers of teares, and bewaile these inconsiderat carelessse courses of men! Oh that wee could rectifie our desires, and set them vpon a better object, then vpon these base things of the earth, that make men abiects and cast-awayes for euer and euer. Would it were our wisdom (euen from the highest to the lowest, for one dramme of it is better then all the wisdom of a thousand *Achitophels*) would it were our wisdom to seeke most excellent things with our best and most excellent affections! and that we would alwaies remember these three things; and the rather, because the world and the Word are at open defiance, and cannot pos-

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possibly stand together. First, it is vncertaine if we shall attaine worldly things when we seeke them. Secondly, graunting wee doe, it is most certaine, they will not fulfill our necessities. Thirdly, albeit they were able so to doe, yet they cannot continue with vs: for all earthly things like *Nabuchadnezzars* image, stand vpon feet of clay, subiect eue-ry howre to mortality, or some sodaine casualtie.

But let vs for our parts lift our eyes about the clouds, and seeke for better things then the world can affoord. Let heavenly things bee pursued till they bee attained: Let the heart be there laid vp, where reward is kept in store: And this beeing the Motto of a Christian; *Non est mortale quod opto*: It is no mortal thing I desire; why should we mind any earthly thing, when it is

*Celestia persequantur
donec assequantur.*

Sit cor repositū ubi præmium depositum.

as *Ionas* gourd? The worme of losse, sicknesse, or mortalitie will soone eat it vp. And therefore let vs leaue the earth behinde vs. And, as *Cbrysostome* speakes on the first of the *Corinths*, the 11. we must be *Aquila*, not *Graculi*, as Eagles to flie aloft, and not as laves, to seeke our food on the ground. Wee must with *Daniel*, looke towards Ierusalem, towards heauenly Ierusalem, kneeling downe, not twise in the day with the Prophet, but euery howre in the day, bending the knees of the heart vnto God, and cry with a nother Prophet, *My soule thirsteth for God euen the lining God: when shall I come and appeare before the presence of God!* Occupy your mindes with these and the like meditations, that may waken you when you fal asleepe; kinde you, when you waxe a-cold; confirme you, when you

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wauer, and adde vnto you the wings of faith and obedience in the way to heauen. If you knowe these things, blessed shall you be, if you doe them: for he that made the heauens so high aboue the earth; the Sunne, the Moone, the Starres so full of excellent beauty; he, he shall be your portion in his endlesse glory. Oh happy dayes, that neuer shall end! O blessed inheritance that neuer shall waste! O precious buildings, not made with hands! O ioyfull Tabernacles, which God himselte hath pitched!

*O when shall I behold this bea-
uently sight!*

*When shall I heare my blessed
Saviours voyce!*

*When shall I enter in this glori-
ous light!*

*When shall my soule in heauen
stirreioyce!*

*Most mightie Lord, director
of my will,*

Let

*Let mee sing Hymnes upon
thy holy Hill.*

And doe wee desire to doe it? This is the ready way; and I pray you marke it to purpose. There be three kingdomes of heauen: without vs, within vs, aboue vs; the first makes way for the second; the second, for the third. The kingdome of Heauen without vs, is the preaching of the word. This brings vs to the kingdome of heauen within vs, the state of a regenerate man; And this brings vs to the kingdome of heauen aboue vs, which shall bee the state of a glorified man. Blessed, euer blessed be that man, that shall see the goodnesse of the Lord in the land of the liuing, as he hath kead it in the land of the dying. Blessed, euer blessed be that man that shall take a full draught of the riuers of pleasures, whereof here hee hath had

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had a small sip and little taste.
O my soule, hunger and thirst
after such good things, and
leauē the stinking channels,
and stinging waters, which
one day will pierce the heart
with a wound that cannot be
healed. Leauē them before
thou goe out of the world, to
the men of this world; *quorum*
cumuli, tumuli; whose heaps of
riches, are as graues to intomb
their hearts:

And seeing thou art found-
ed vpon so precious a founda-
tion as is Christ Iesus our
Lord, build vpon it workes of
great value, gold of Charitie,
siluer of Innocency, and pre-
cious stones of solid vertues,
which may remaine with thee
vnto life euerlasting. Beware
thou minglest not with them
workes that shall perish, the
wood of auarice, the hay of
sensualitie, the stubble of va-
nity, louing disorderately the
goods

goods of this life : for this shall bee fuel for the fire, that shall burne thee in the life to come.

O good Iesus, deliuer mee from such madnesse, preserving me from these sinnes by thy grace; and reserving mee to those good things of thy glory. Ah sicke, sicke, and sick vnto death, is this poore soule of mine. Nothing can cure mee (deare God) but that Herbe of thine owne setting; whose roote is righteousness, whose leaues are verity, whose flower is peace, whose fruite is saluation. Grant me that precious faith, O God of my life, and strength of my saluation; grant me that precious faith, that I may gather them all, to the eternall saluation of my wretched distressed soule.

There will be an end of all earthly things; but there will be no end of that blessednesse

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we shall haue in an other life.
This blessednesse consisteth in
the seeing of God, & is come
to by the knowing of God;
and know God perfectly wee
shall not, till we see him face
to face in the kingdome of
heaven. This is our Countrey,
here is our felicity, a felicity in
all eternitie. O yce sonnes of
men, what doe yee meane?
Whither runne you? What
pursue you? Wherefore will
you suffer so great a good to
bee taken away from you?
Wherefore doe yee not fight
valiantly, that you might tri-
umph gloriously? Is not a
crowne of glory worth the
hauing? and so great a good
worthy the enioying? Why
doe yee gather grapes before
they bee ripe, that set your
teeth on edge when they bee
eaten? Rather keepe your ap-
petites for those full clusters
in heauenly Canaan, the wine
H h where-

whereof makes glad the City
of the liuing God.

These earthly comforts can
neither augment, nor empaire
those comforts which come
from aboue. Why then should
they steale away our hearts
from him that made them for
himselfe? The best content-
ments that growe on the bar-
ren Heath of this world, are
weake, imperfect, changeable,
and such as euer end in com-
plaint, if not in torment. Those
from aboue are firme, full, con-
stant. Firme, for durablenesse;
full, for copiousnesse; constant,
for euerlastingnesse. Therefore
forget we that which is behinde,
and endouour we our selues vn-
to that which is before, and fol-
low hard towards the markes, for
the price of the high calling of
God in Christ Iesus.

Phil. 3. 13.
14.

The wicked hunt after sin,
as Esau after venison, till they
lose the Lords blessing. *Am-*
bulant

bulant in circums; They walke in a compasse with their father the compasser of the earth, circling about in a circumference of sinnes, whose center is death and damnation. The ending of one sinne, is the beginning of another; their only refreshment, is to hop from sinne to sinne, as a bird from twig to twig; and like an horse in a mill, they are in the same state (wretched is that estate) in the euening as they were in the morning. But the godly, they grow frō grace to grace, and waxe better and better. The blessing pronounced vpon man in his first creation, was this; *Encrease and multiply.* And the blessing pronounced vpon man in the second creation, is this; *Grow in grace and knowledge.* And Gods blessing in both these creations, is neuer ineffectuall. Hee is not then blessed of God, that

H h 2

growes

Esay 61.3.

11.

Esay 55.13.

*Minime bo-
nus, qui me-
lior non vult
feri. Bern.
epist. 91.*

growes not in godlinesse.

The promise that was made to Christs kingdome in the old Testament, that the Firre tree should grow in place of the Thorne; and the Mirrhe tree, should grow in place of the Nettle; that is, the seed of grace should spring vp in the heart, wherein the root of bitterness had budded before: this promise is performed euery day in the new Testament, in some measure or other. And except wee finde this change wrought in vs, we cannot say wee are translated into the kingdome of Christ. Hee is not good, who desires not to be better. Learne wee then to leave this present euill world, and set our hearts on the world to come: bid wee adue to the world, and all worldly things, and thirst after the things of the other world.

Fare-

Farewell, O world, it is enough,
It is enough, that thou hast put
me to :

Seek thou some other to molest :

Farewell, O world, adieu,

I haste to rest, awearied,

my members downe Ile lay

Too sicke : it is enough, I haste

to rest in lasting ioy.

And now my Countreies sowing

toppes,

I see where aye Ile dwell:

I haste to rest, againe, I say,

O wicked world farewell.

Munde vale
satis est, sa-
tis est, quod
ferre dece-
bat,

Quem tur-
bes alium
quarito: mi-
de vale.

Ad requiem
propere de-
fessus: mem-
bra reponā
egra nimis,
satis est, ad
requiem pro-
pero.

Summa mi-
hi patrie
sunt culmi-
na visa bea-
ta :

Ad requiem
propere, mi-
de maligne
vale.

CHAP. 37.

A generall farewell to all the things of this life.

Sing we Care-away for all things vnder the Sunne, and bid adue to delights that wee buy with so high a price. The Syrens are said to liue in green medowes, and by them euer an heape of dead mens bones; noting the end of excessive pleasures, to be death, destruction, & a woful end. Miserable are the wicked, which saour onely those things which are after the flesh, preferring the puddle before the pearle. Wo be vnto them; for in the Gospel of grace, they smell nothing but the saour of death; and to death and nothing shall they and their workes quickly descend.

Swears,

2 Pet. 3. 12.

*Sweare, swagger, stagger, spend
and spoyle;*

Map of
Man.

*Steale and conceale, and keepe a
coyle;*

Quickely shall they all forgoe.

Delights of the world, as
they are brutish, so are they
momentany; as they are hurt-
full to the body, so are they
dangerous to the soule, and
bring men at the last to the
Barre of Iudgement. And the
more the delights, the greater
the torments, for the Lord
weighs out his iudgements
according to the measure of
mens vanities. *So much as she
hath lined in pleasure, so much
gine to her torment and sorrow.*
O Lord, be it farre from mee,
that I should yeeld to these
delights; are they not the price
of my soule? Rather let me be
satisfied with the samel of
thy house, and drinke of the
ruers of thy pleasures for ever-
more.

Pf. 37. 35. 36
Iudg. 16.

Eccles 1. 11.

Reu. 18. 7.